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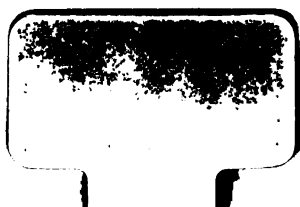
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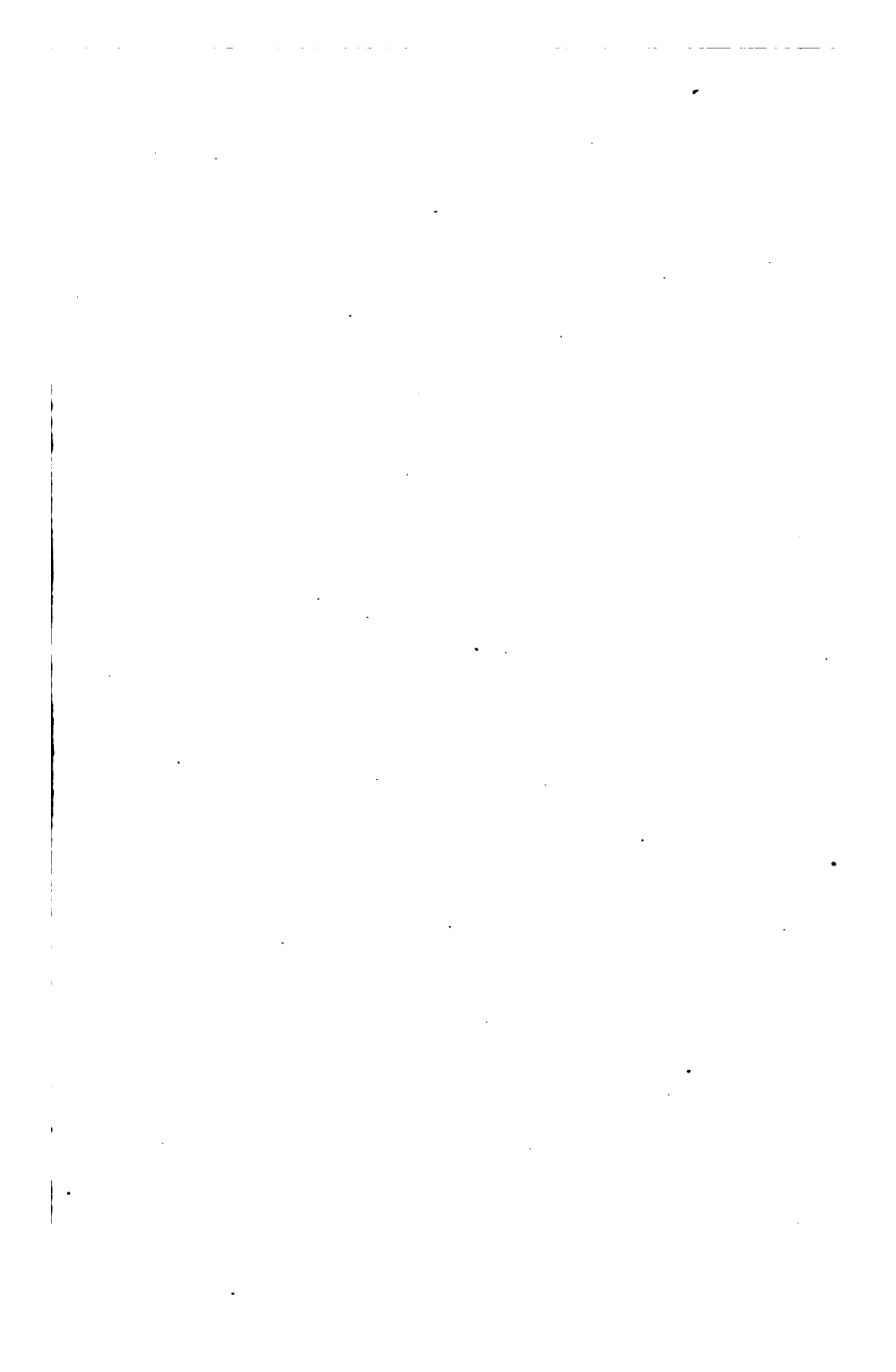
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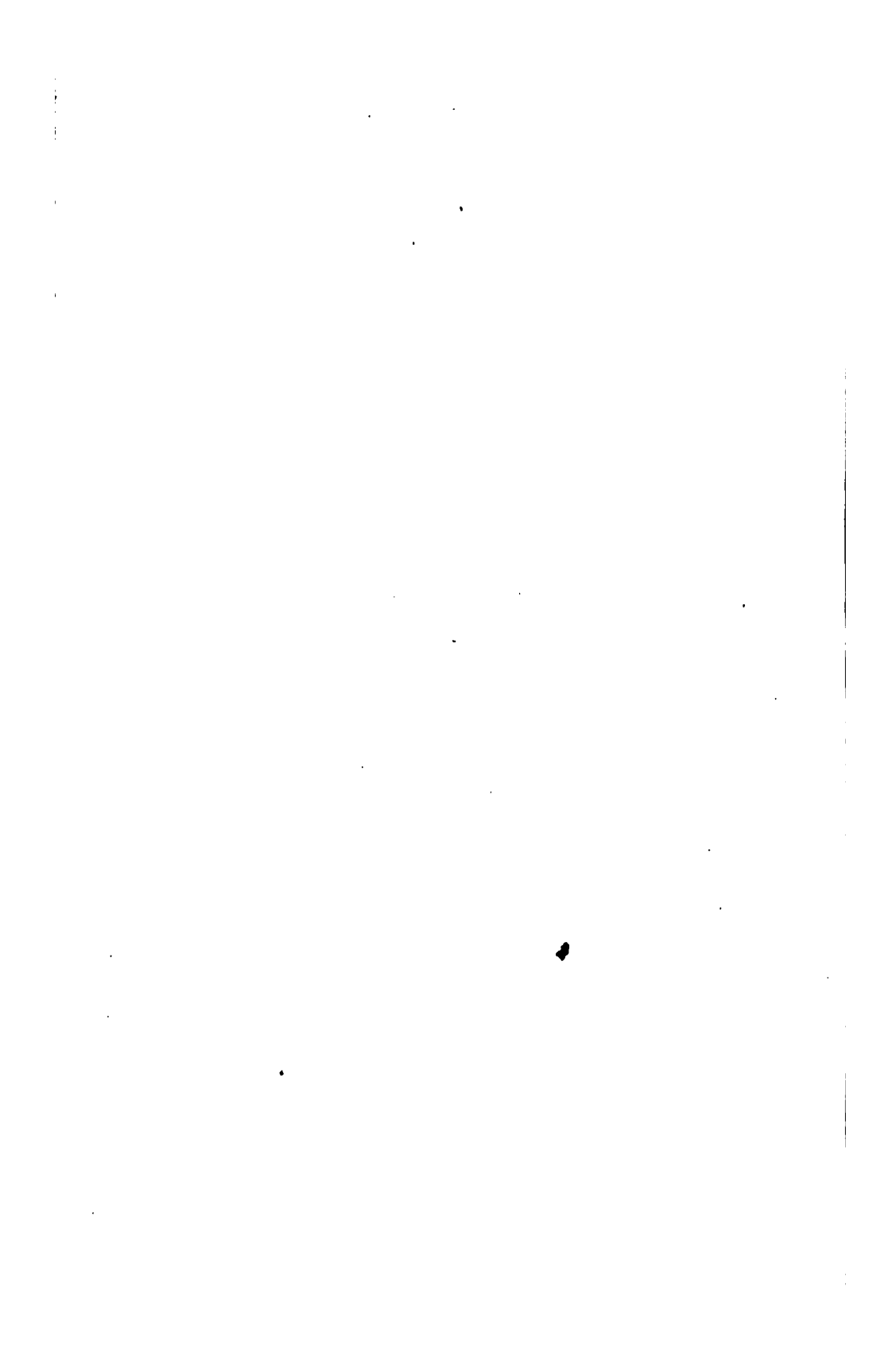


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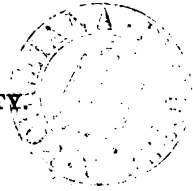


STRICTURES
UPON CERTAIN PARTS OF
DR. PUSEY'S LETTER
TO THE
BISHOP OF OXFORD.

BAXTER, PRINTER, OXFORD.

A LETTER
TO THE
RIGHT REVEREND FATHER IN GOD
RICHARD,
LORD BISHOP OF OXFORD,
CONTAINING
STRICTURES
UPON CERTAIN PARTS OF
DR. PUSEY'S LETTER TO HIS LORDSHIP.

BY A CLERGYMAN OF THE DIOCESE,
AND A RESIDENT MEMBER OF THE UNIVERSITY.



"We make not our appeals sometimes from our own to foreign Churches, sometimes from both unto Churches ancients than both are, in effect always from all others to our own selves, but, as becometh them that follow with all humility the ways of peace, we honour, reverence, and obey, in the very next degree unto God, the voice of the Church of God wherein we live."

HOOKE, *Eccl. Pol.* b. v. §. 71.

OXFORD,
JOHN HENRY PARKER;
J. G. F. AND J. RIVINGTON, LONDON.
1840.

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1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Arar and Collins (1971). The concentration of chlorophylls was expressed as $\mu\text{g mL}^{-1}$ of the sample.

INTRODUCTION.

THE Author of the following pages thinks it desirable to assign his reasons for publishing them without his name. He has been induced to do so by the consideration, I. That it was unnecessary to give it, inasmuch as he has scrupulously abstained from using any expression which could be considered personally disrespectful to Dr. Pusey or his friends. II. That by the choice of his present designation, he is enabled to inform the public in the very title of his work, of what his name would have made known to few beyond a small circle of friends and acquaintance, that he is ' a Clergyman of the Diocese of Oxford, and a Resident Member of the University.'

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A
LETTER,

&c.

‘ True we find it, by experience of all ages in the Church of God, that the teacher’s error is the people’s trial, harder and heavier by so much to bear, as he is in worth and regard greater that mispersuadeth them.’ HOOKER, *Ecccl. Pol.* b. v. §. 61.

MY LORD,

IN a Letter addressed to your Lordship by the Rev. Dr. Pusey, of which a third edition has some time since been given to the public, it has been asserted in reference to the Charge delivered by your Lordship in the summer of the year 1838, that you have pronounced judgment upon the Authors of the Tracts for the Times, and that while ‘ acquitting those of them who are parochial ministers of any breach of discipline,’ you have also ‘ acquitted’ them of ‘ having put forth any such doctrine or in such spirit as would call for the admonitions of those who have authority in the Lord’s Vineyard.’

Now the effect of these statements has been to produce an impression upon the public mind*, (not

* This strange notion has actually found its way into foreign countries. ‘ Une lettre de l’Evêque Anglican d’Oxford auquel

that this was the object of Dr. Pusey's Letter,) that the views in question have the high sanction of your Lordship, which, together with other erroneous impressions, it will be the first object of the following pages to remove. It will also be attempted to show, that the Authors of the Tracts for the Times have been guilty of one or more serious violations of Discipline, and have advanced Novel and Confused views of Doctrine.

1. Your Lordship will bear with me, if, for the sake of those who are in danger of being led astray by the views in question, I endeavour to show, that, whether right or wrong, they have not your Lordship's sanction; and further, that the authors, or at least some of the authors, of them are not consistent in their professions of respect for Episcopal Authority.

Your Lordship's Charge contains the following passage.

"I have spoken of increased exertions among us, and of an increasing sense of our Christian responsibilities; and therefore you will probably expect that I should say something of that peculiar development of religious feeling in one part of the Diocese, of which so much has been said, and

on reprochoit les doctrines et les pratiques qu'il laissoit introduire, justifie les unes et les autres.' *L'Ami de la Religion*, Aout 13, 1839.

Aristotle somewhere observes, that the multitude never can be taught to make distinctions.

which has been *supposed* to *tend* immediately to a Revival of several of the Errors of Romanism. In point of fact, I have been continually (though anonymously) appealed to in my official capacity to check breaches both of doctrine and discipline, through the growth of Popery among us.

“ Now as regards the latter point, breaches of discipline namely, on points connected with the public services of the Church, I really am unable, after diligent enquiry, to find any thing which can be so interpreted. I am given to understand, that an injudicious attempt was made in one instance, to adopt some forgotten portion of the ancient Clerical dress ; but I believe it was speedily abandoned, and do not think it likely we shall hear of a repetition of this or similar indiscretions. At the same time, so much of what has been objected to, has arisen from minute attention to the Rubric ; and I esteem uniformity so highly, (and uniformity never can be obtained without strict attention to the Rubric,) that I confess I would rather follow an antiquated custom (even were it so designated) *with* the Rubric, than be entangled in the modern confusions which ensue from the neglect of it.

“ With reference to errors *in doctrine*, which have been imputed to the series of publications called the *Tracts for the Times*, it can hardly be expected that, on an occasion like the present, I should enter into, or give a handle to any thing, which might hereafter tend to controversial dis-

cussions. Into controversy I will not enter. But, generally speaking, I may say, that in these days of lax and spurious liberality, any thing, which tends to recall forgotten truths, is *valuable*: and where these publications have directed men's minds to such important subjects as the union, the discipline, and the authority of the Church, I think they have done good service: but there may be some points in which, perhaps, from ambiguity of expression, or similar causes, it is not impossible but that evil rather than the intended good may be produced on minds of a peculiar temperament. I have more fear of the Disciples than of the Teachers. In speaking therefore of the Authors of the Tracts in question, I would say, that I think their desire to restore the ancient discipline of the Church most praiseworthy; I rejoice in their attempts to secure a stricter attention to the Rubrical directions in the Book of Common Prayer; and I heartily approve the spirit which would restore a due observance of the Fasts and Festivals of the Church: *but* I would implore them, by the purity of their intentions, to be cautious, both in their writings and actions, to take heed lest their good be evil spoken of; lest in their exertions to re-establish unity, they unhappily create fresh schism; lest in their admiration of antiquity, they revert to practices which heretofore have ended in superstition."

Appended to this last paragraph is the following note.

“As I have been led to suppose that the above passage has been misunderstood, I take this opportunity of stating, that it never was my intention therein to pass any *general censure* on the Tracts for the Times. There must always be allowable points of difference in the opinions of good men, and it is only where such opinions are carried into extremes, or are mooted in a spirit which tends to schism, that the interference of those in authority in the Church is called for. The authors of the Tracts in question have laid no such painful necessity on me, nor have I to fear that they will ever do so. I have the best reasons for knowing that they would be the first to submit themselves to that authority, which it has been their constant exertion to uphold and defend. And I feel sure, that they will receive my friendly suggestions in the spirit in which I have here offered them.”

Now here, my Lord, no notice is taken of any of the numerous publications of Dr. Pusey and his friends, with the single exception of the Tracts for the Times, and upon these you have stated that it was not your intention to pass any *general censure*. Undoubtedly not. Some of them are reprints of valuable old Tracts, and not original compositions; and others that have the merit of originality, have certainly also the merit of having been instrumental in ‘recalling forgotten truths,’ and ‘directing men’s minds to such important subjects as the union, the discipline, and the authority of the Church,’ which

had been too little thought of among us of late years. But Dr. Pusey has, no doubt unintentionally, stretched your Lordship's words beyond their legitimate application, and made a general verdict, if such it may be called, and not rather an acquittal from the particular charge of Popery, passed exclusively in favour of the Tracts for the Times, serve for the other publications^b of his party^c.

Now this is a very grave inadvertence. Immersed, as your Lordship must needs be, in the engagements of your high office, it is probable that you may not have found time to read the other publications in question. And this probability amounts to certainty in the case of one of them, namely, Mr. Froude's Remains; for had you ever cast your eye over that gentleman's correspondence, you would *never have complimented its publishers*, two of the leading writers of the Tracts for the Times, *upon their respect for Episcopal Authority*.

Allow me to call your attention to the following extracts.

In a letter, dated Barbados, St. Stephen's Day, 1834, and addressed to a friend who had just been ordained, Mr. Froude observes,

^b See Letter, p. 9, 10.

^c This term is not applied to Dr. Pusey and his friends in any offensive sense. They are, what Dr. Johnson defines a 'party' to be, 'A number of persons confederated by similarity of designs or opinions in opposition to others,' i. e. to the advocates of what they term 'modern views' of doctrine.

" Some months ago, before I had repented of my radicalism, I was devising a scheme for you, which was knocked on the head by my finding, from the British Magazine, that you were ordained by the Bishop of ——. For my part, *I had rather have had my Orders from a Scotch Bishop*, and I thought of suggesting the same to you. *The stream is purer*^d." Vol. i. p. 385.

Again :

Aug. 16, 1831. " Nothing yet is so painful as *the defection of the heads of the Church*^e. I hear that the Bishop of Ferns is dying; *spes ultima*." Vol. i. p. 250.

These remarks require no comment. They are both dated subsequently to your Lordship's conse-

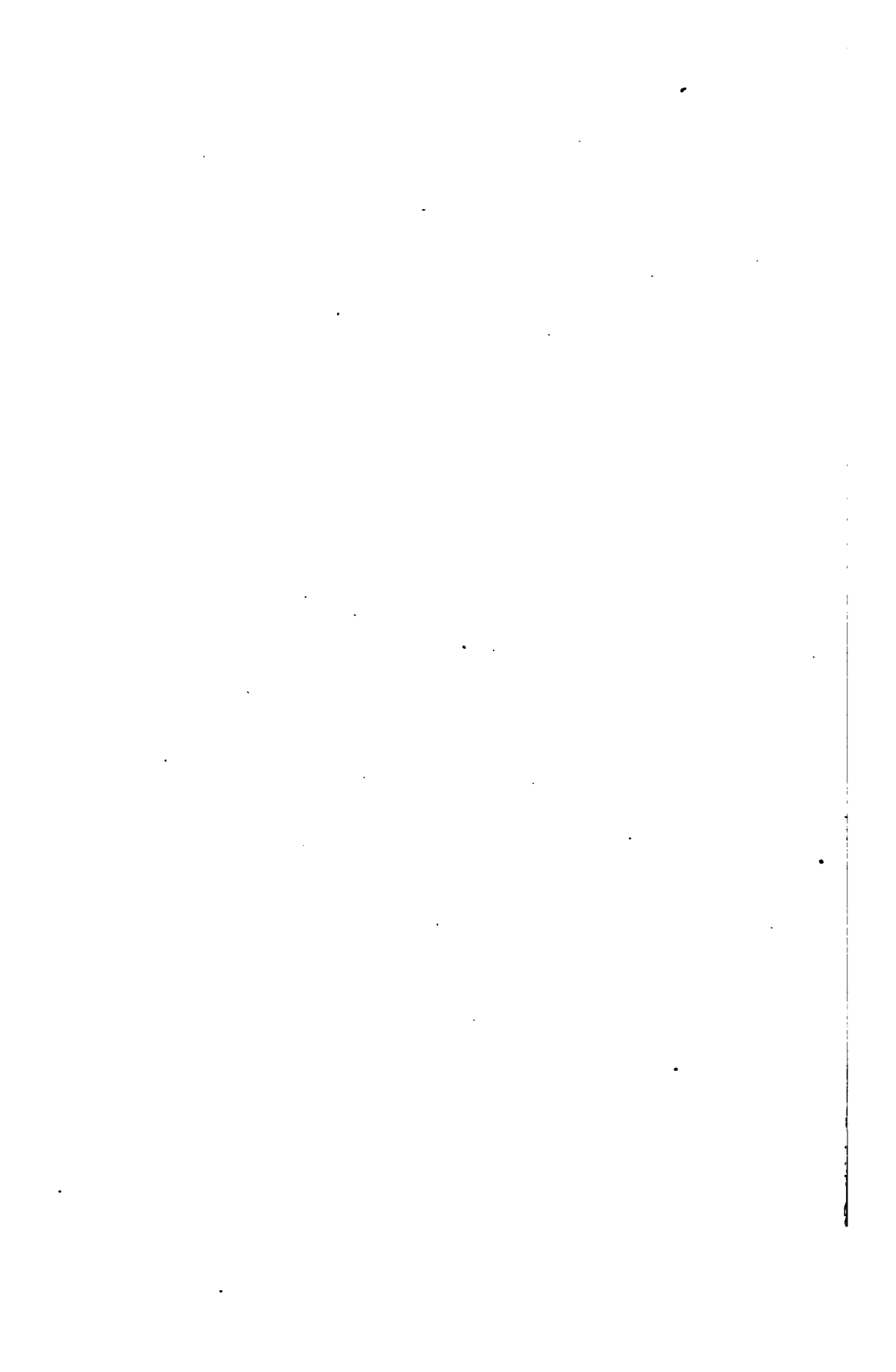
^d It is rather dangerous to attempt an interpretation of the statements of these writers, where enough appears upon the surface to justify the conclusion drawn from them. Probably Mr. Froude refers to the days of the Nonjurors, when, according to the author of No. 80. of the Tracts for the Times, our Church 'threw as it were out of her pale the doctrine of Christ crucified, together with Ken and Kettlewell.' (p. 77.) Some Bishops were then deprived, who were succeeded by others unlawfully consecrated to supply their places. These subsequently laid their hands upon other Bishops, and these upon others, and so (in Mr. Froude's opinion) a taint was introduced into the succession of perhaps all the Bishops of the Anglican Church. But the Author hazards this interpretation, with the fear of the charge of misrepresentation before his eyes.

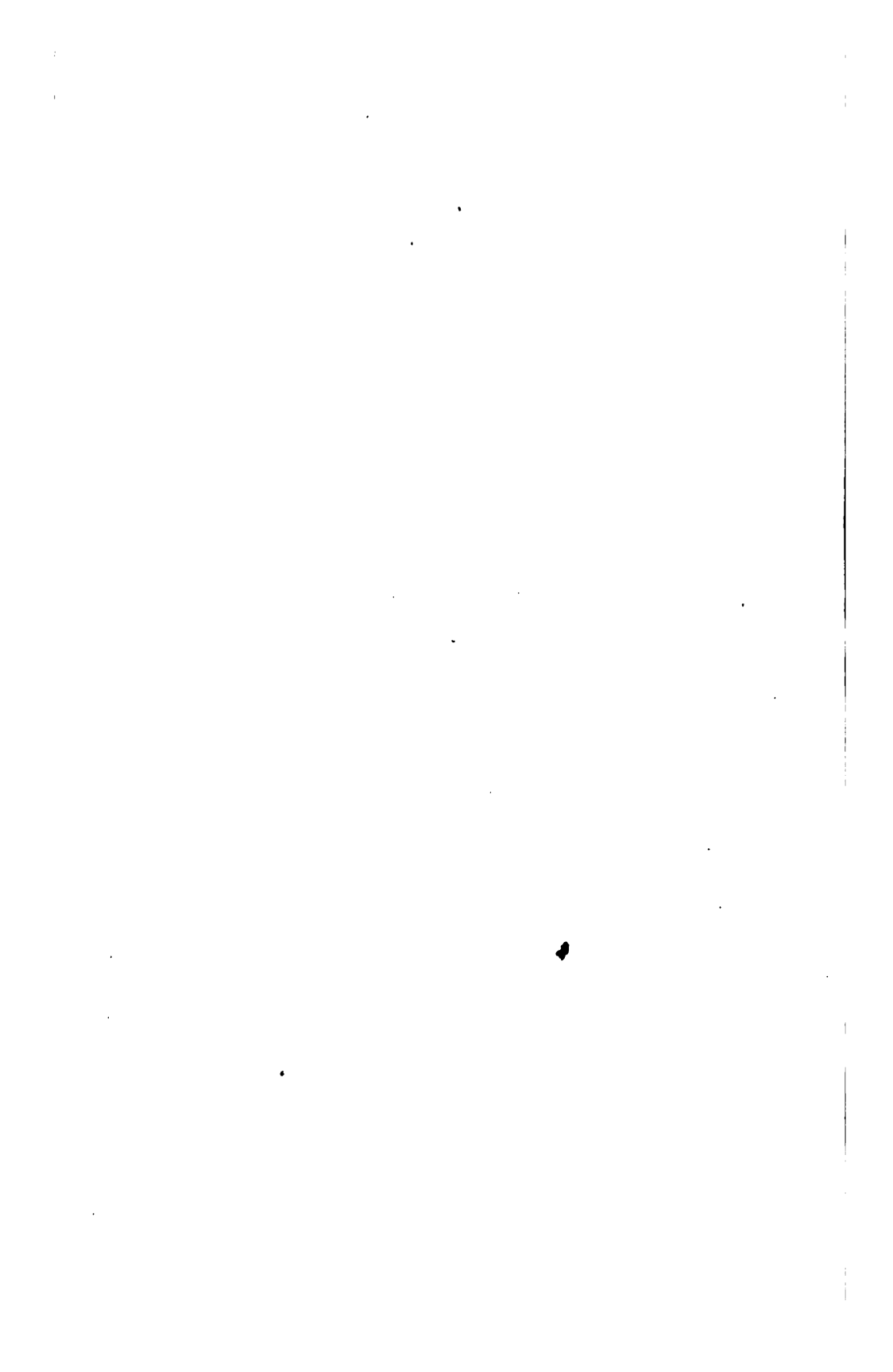
^e Mr. Froude was born March 25, 1803, consequently he was little more than 28 years of age when he allowed himself to make this remark.

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STRICTURES
UPON CERTAIN PARTS OF
DR. PUSEY'S LETTER
TO THE
BISHOP OF OXFORD.

“ And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same ; to appease all such diversity, (if any arise,) and for the resolution of all doubts concerning the manner how to understand, do, and execute, the things contained in this Book ; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same ; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.”

May I venture to ask, whether your Lordship has been consulted upon the practice of turning to the East in Public Prayer, and whether the parties in question, if they have neglected to consult your Lordship, are entitled to the praise which, in your anxiety to put the most favourable construction upon the proceedings of all the Clergy of your Diocese, you have bestowed upon them, for their “ attempts to secure a stricter attention to the Rubrical directions of the Book of Common Prayer ?”

But I have another point, of much more serious importance, to bring before your Lordship. Mr. Newman at St. Mary's, and his Curate at Little-moor, have been *in the habit of mixing water with the wine at the Eucharist.*

In this as in the last-mentioned case the question

is, not whether the practice is primitive, but whether it is Rubrical. So far from being so, it is almost needless to show that it is a clear violation of the Rubric.

The Rubric in King Edward's first Book stands thus ;

" Then shall the Minister take so much Bread and Wine as shall suffice for the persons appointed to receive the Holy Communion . . . and putting the Wine into the Chalice, or else in some fair and convenient Cup, prepared for that use, (if the Chalice will not serve,) *putting thereto a little pure and clean water*, and setting the Bread upon the Altar," &c.

In King Edward's second Book the order for mixing the water with the Wine is omitted, and the Rubric in our present Prayer Book stands thus ;

" And when there is a Communion, the Priest shall then place upon the table so much Bread and Wine, as he shall think sufficient. After which done, &c."

And Wheatly observes upon the alteration, that " as every Church has liberty to determine for herself in things not essential ; it must be an argument sure of a very indiscreet and over-hasty zeal, to urge the omission of it as a ground for separation."

But, my Lord, the Clergymen whom I have named conceive no such alternative to be neces-

sary ; and although they can produce no precedent for such a departure from the Rubric *subsequently* to the Act of Uniformity^b, are making one themselves, and one likely to be followed by still more objectionable innovations.

To refer again to your Lordship's Charge. Dr. Pusey acknowledges his obligations to your Lordship for 'the warning which you have given to those especially, who have learned' of him and his friends, in the words, 'I have more fear of the Disciples than of the Teachers.' Now if Mr. Newman and his Curate depart from the Rubric in the particulars above referred to, what may we not expect from their followers? Accordingly, I have heard of one if not two instances of Clergymen crossing themselves in different parts of the service; another dating a letter to his Diocesan the Vigil of some Roman Catholic Festival, and appearing before him at a Visitation in some 'forgotten portion of the ancient clerical dress;' and a layman has been known in leaving St. Mary's Church to make

^b Prior to the Act of Uniformity, the Clergy of whatever party do not appear to have considered themselves bound to a strict observance of the Rubric. The Puritan Clergy occasionally would put aside the Liturgy altogether. Bishop Andrews mixed water with the wine at the Eucharist in the reign of James I.; and Bishop Overall thought himself at liberty to 'use the first prayer in the Post-Communion Office, between the Consecration and the Administering, even when it was otherwise ordered by the Public Liturgy.' Wheatly, chap. vi. sect. xxv.

three genuflections towards the altar. If it be pleaded by the 'Teachers' that it is not a departure from the Rubric to mix water with the wine at the Eucharist because the direction to do so is simply omitted, and not the practice forbidden, then what is to prevent the 'Disciples' from reviving any other primitive practices, i. e. which can be traced to the third and fourth centuries, (and they are very many, although some of them have been abandoned by the entire Church Catholic for many centuries previous to the Reformation,) which may chance to stand in the same predicament; e. g. if not the administration of the Eucharist to Infants¹; at all events the use of Trine Immersion, of Oil, Milk and Honey, the White Garments, the Kiss of Peace, Lights and Tapers, &c. &c. at Baptism, *and other practices, not only which are primitive, but which each individual Clergyman may conceive to be so?*

Surely such a precedent may lead to endless confusion, the remedy against which is to be found in that wise provision of our Church, *in the Preface*

¹ This practice is very ancient. Bingham (Christian Antiquities, book xii. chap. i. sect. 6.) observes upon it, that "as no Church now thinks herself under any obligation to give the Eucharist to Infants, *because the primitive Church for eight hundred years did so*, so neither does any Church judge herself bound to give Confirmation to Infants from the same example. Though some learned persons have pleaded for both, as Bishop Bedel among the Protestants for the Communion of Infants, and Matthew Galen among the Papists for giving them Confirmation."

to the Prayer Book already referred to, viz. that where 'doubts arise in the use and practice of the same,' reference is to be made to the Bishop of the Diocese, in neglecting which I must needs think that Mr. Newman has again been deficient in respect for Episcopal authority.

2. But Dr. Pusey's Letter is calculated to produce another erroneous impression¹ upon the public mind, viz. that *a tendency to Popery is the only charge which has been brought against the Authors of the Tracts for the Times, and that they have been assailed exclusively by what is commonly called the Low Church party.*

Indeed, on examining the references in the foot-notes to his work, in vain will the reader look for the name of any distinguished writer whatever, who has attacked the controverted opinions. Anonymous contributors to Newspapers and Magazines, and the authors of 'Essays on the Church,' the 'Pastoral Epistle of the Pope,' &c. are nearly the only antagonists which he will find noticed by Dr. Pusey. He will also learn from certain extracts, given in the Appendix, from the writings of the Author and his friends, the object of which is to show, that 'to

¹ It is not intended here, or in any part of this Letter, to charge so eminent a Christian character as Dr. Pusey with wilful unfairness. The most part of his assailants had charged him and his friends with Popery, and it is their objections only which he professes to refute. But the impression produced on the public mind is the same.

oppose ultra-Protestantism is not to favour Popery, that Dr. Pusey has written an answer to a Mr. Townsend, and Mr. Newman to a Mr., it may be, or Dr. Faussett. But nobody unacquainted with the history of the controversy would learn from Dr. Pusey's Letter, that the Mr. Townsend referred to is the well-known Prebendary of Durham, and author of an 'Historical and Chronological arrangement of the Old and New Testament,' or that Dr. Faussett is the Lady Margaret Professor of Divinity in the University of Oxford; or that any part had been taken in the controversy by Dr. Shuttleworth, author of a popular Paraphrase upon St. Paul's Epistles, and Warden of New College. Much less would he dream, that some of the most important of the views in question had been objected to both by the British Critic and British Magazine, (neither of them conducted by Low Churchmen,) and had drawn down upon their advocates the censures of two distinguished members of the Episcopal Bench.

The ingenious and learned editor of the British Magazine merely observes in general terms, that there are 'points, and those of some importance,' upon which he thinks the writers of the Tracts for the Times mistaken; and the more specific objections of the British Critic will be adverted to in a subsequent chapter. I shall also have another opportunity of inviting your Lordship's attention to the objections of another writer, whom

Dr. Pusey must have found himself still more reluctant to notice in connection with his professed respect for Episcopal authority, inasmuch as he was not only a most distinguished Theologian, and one of his predecessors in the Hebrew Chair, but likewise an Archbishop,—the Most Reverend Richard Laurence, late Archbishop of Cashel^k.

3. There remains to be considered but one more point in connection with the subject of this chapter, and that not an erroneous impression produced upon the public mind by Dr. Pusey's Letter, but one of which the Letter proves the existence upon his own, viz. that '*no extravagance has hitherto connected itself with the doctrines advocated by himself and his friends.*' (p. 234.) Surely, to every body who has ever heard of Mr. Froude's Remains, this must appear a somewhat extravagant supposition.

In citing some further extracts from the above-mentioned work, it may be well to repeat the assertion of the Editors in the Preface, viz. that, as it is 'a compilation professing simply to recommend their principles,' in choosing their materials they 'kept back nothing' from the public 'but what it was judged would be fairly and naturally misunderstood,' and 'inserted nothing which did not

^k The Strictures of the Bishops of Exeter and Calcutta, and of the Dean of Salisbury, have appeared subsequently to the publication of Dr. Pusey's Letter. Many other able writers have attacked this party.

tell, indirectly perhaps but really, towards filling up that outline of Mr. Froude's mind and character, which seemed requisite to complete the idea of him as a *witness to Catholic views*.' To this they add, as it may be fair to observe, 'what the name of Editor implies, that while they of course concur in his sentiments 'as a whole, they are not to be understood as rendering themselves responsible for every shade of opinion or expression.'

"You will be shocked at my avowal, that I am every day becoming a less and less loyal son of the Reformation. It appears to me plain, that in all matters that seem to us indifferent, or even doubtful, we should conform our practices to those of the Church, which has preserved its traditionary practices unbroken¹." *Remains*, vol. i. p. 336.

"I hate the Reformation and the Reformers more and more." p. 389.

"The Reformation was a limb badly set; it must be broken again, in order to be righted." p. 433.

"The Church can never right itself without a blow up." p. 250.

"There is more in becoming an *Ecclesiastical Agitator*, than in 'At nos hinc alii.' " p. 258.

¹ What Church is that? The Church of Rome has abandoned, together with many other primitive practices, that of administering the Eucharist to Infants, which prevailed in the Church, according to Bingham, for no fewer than eight centuries, as has been already observed.

“ Do you know that I fear, that you and —— and —— are going to back out of *the conspiracy*, and leave me and —— to our fate? I mean to ally myself to him in a close league, and put as much mischief into his head as I can.” p. 337.

“ Aug. 28, 1831. The fate of the poor King of France, whose only fault seems to have been his ignorance how far his people were demoralized, will give spirit to the rascals in all directions; though *I sincerely hope the march of mind in France may yet prove a bloody one.*” p. 244.

“ I have now made up my sage mind, that the country is too bad to deserve an Established Church.” p. 246.

“ I don't feel with you on the question of Tithes. They cannot be a legal debt and a religious offering at the same time. When the payment began to be enforced by civil authority, the desecration took place. I don't like ——'s want of candour about the Voluntary System, as if there was only one Voluntary System, that of pew rents, &c.” p. 407.

N. B. The Editors observe in a note at p. 385, that ‘the necessity of holding by the union of Church and State’ is one of the embarrassing engagements, which, in Mr. Froude's opinion, a Clergyman subjects himself to in receiving Orders at the hands of an English Bishop.

“ One must not speak lightly of a Martyr, so I do not allow my opinions to pass the verge of scepticism. But I do feel sceptical, whether

Latimer was not something *in the Bulteel line*." p. 252.

"Also why do you praise *Ridley*? Do you know sufficient good about him to counterbalance the fact, that he was the associate of *Cranmer*, *Peter Martyr*, and *Bucer*?" p. 293, 294.

"As to the Reformers, I think worse and worse of them. Jewel is what you would call in these days an *irreverent Dissenter*." p. 379.

I am sorry to be obliged, for the sake of my argument, again to cite the two following.

"Nothing yet is so painful as the defection of the Heads of the Church. The Bishop of Fermoys is dying; *spes ultima*." p. 250.

"Some months ago, before I had repented of my radicalism, I had devised a scheme for you, which was knocked on the head by my finding from the *British Magazine*, that you had been Ordained by the Bishop of ———. For my part, I had rather have had my Orders from a Scotch Bishop. The succession is purer." p. 285.

"Suppose a conscientious Layman to enquire, on what grounds the Prayer Book, &c. are called the teaching of the Church, how are we to answer him? Shall we tell him that they were formerly enacted by Convocation in the reign of Charles II?

■ Dean Jackson speaks of this Reformer as 'the learned and religious Bucer;' *Works*, t. i. p. 759. Bishop Hall of Jewel, as 'the precious Jewel.' *Works*, ix. 444.

But what especial claim had this Convocationⁿ, &c. to monopolize the name and authority of the Church? . . . I can see no other claim, which the

ⁿ The following passage, taken from No. 86 of the Tracts for the Times, is calculated in like manner to shake our deference for the authority of our own Church, and lower our value for the Prayer Book. "Some might be disposed to think, that the changes in the second Book of King Edward, brought about through the advice and influence (though perhaps not the open instrumentality) of foreigners, were opposed to the spirit of the previous declaration intended against Rome, that each Church was to regulate its own internal affairs; that it had not so much the free and spontaneous concurrence of the Church itself; and that therefore this Book had not the high sanction of the former. Or it might be supposed that any innovation at all on the ancient forms of worship savoured of irreverence, for it is written, "Remove not the ancient landmarks which thy fathers have set," and that it therefore endangered the Church's forfeiting the blessing attached to the fifth Commandment, which promises the strength of earthly inheritance to honour paid to parents; for it is a kind of parental authority which sacred antiquity claims over us. It is an easy matter now to think thus; but, considering the state of the times, it should rather be ever remembered as the interference of a most merciful Providence, that any thing ancient was retained through those convulsions." P. 33.

Here it will be observed, that the Author of the Tract sets before his reader two objections to our Liturgy, without furnishing him with the answers to them, which however are sufficiently simple and obvious. If an Act of Parliament relating to a question of Finance would not be the less binding upon us, because Government in preparing it had consulted some foreign Financier, no more would the Act of Parliament which sanctioned the second Book of Edward, because those who had been entrusted with the revision of the first Book had consulted

Prayer Book has on a Layman's deference as the teaching of the Church, which the Breviary and Missal have not in a far greater degree." pp. 402, 3.

" Pour moi, I never mean, if I can help it, to use any phrase, which can connect me with such a set, (i. e. as Cranmer, Peter Martyr, and Bucer.) I shall never call the Holy Eucharist " the Lord's Supper," nor God's priests " ministers of the Word," or the Altar " the Lord's Table," &c. &c. Innocent as such phrases are in themselves, they have been dirtied; a fact of which you seem oblivious on many occasions." pp. 394, 5.

Obs. Mr. Froude appears to be himself ' oblivious' of the fact, that all these expressions are to be found not only in the Communion Service, but " Ministers of God's Word," Luke i. 2. " The Lord's Supper," 1 Cor. xi. 20. and " The Lord's Table," 1 Cor. x. 21.

And now to return to Dr. Pusey's assertion. If there be no Extravagance in all Mr. Froude's talk about Ecclesiastical Agitation, Blowings up, Conspiracies, Righting the Reformation, in favour of

a foreign Divine? And to the second objection it may be as readily replied, that if our Church at the Reformation had not the right to part with any ceremonies which can be traced to the third or fourth centuries, then the whole Church Catholic was in error in setting her the example, by abandoning the practice of administering Confirmation and the Eucharist to infants, which the Authors of the Tracts have not as yet (qu?) ventured to say.

the Voluntary System, and against the Established Church, is there none in his wish, as a Christian Clergyman, for the shedding of the blood of his fellow-Christians in developement of a principle? If there be no extravagance in his vituperation of Jewel, Cranmer, Ridley, and Latimer, is there none in his attacks upon their modern representatives the Archbishops and Bishops of his own time? If there be no Extravagance in his wishes for the separation of Church and State, is there none in his assertion, that the Prayer Book has no claim upon the deference of a Layman, which the Breviary and Missal have not in a greater degree? Lastly, if it be no Extravagance to pronounce 'the Communion Service a Judgment upon the Church' (see Remains, vol. i. p. 410.) on account of what the Reformers omitted*, is it no Extravagance to censure even what they have retained, viz. language authorized not only by Primitive Antiquity, but by the Word of God itself?

But before I conclude this chapter, I would beg leave to call your Lordship's attention to one more Extravagance still greater than any already cited from Mr. Froude, viz. one contained in the apology^p of his Editors for him, I mean, for a very strange

* See Mr. Newman's Letter to Dr. Faussett.

^p I hardly know how to notice the apology for this writer prefixed to the second part of his Remains. The remark which I have heard made upon it is, that it would justify any thing.

feature of his Private Journal, in the following words :

“ The reader’s attention should be called to one peculiarity of the foregoing Journal, from which instruction may be gained, viz. the absence of any distinct mention of our Lord and Saviour in the Prayers and Meditations it contains. That the author’s faith in His grace and merits was most implicit and most practical when he wrote it, can be most amply testified, &c. Yet it is remarkable, that though petitioning for the grace of the Third Person in the Blessed Trinity, he does not introduce the name of Him, from and by whom the Holy Ghost is vouchsafed to us ; and this circumstance may be a comfort to those who cannot bring themselves to assume the tone of many popular writers of this day, yet are discouraged by the peremptoriness with which it is exacted of them.” Remains, vol. i. p. 68, note.

Now, my Lord, where is the ‘ distinctive mention of our Lord and Saviour’ more ‘ peremptorily exacted from us,’ if the public devotions of the Church are in any way to be regarded as models for our private Prayers, than in our own Prayer Book, which in this respect, if I mistake not, resembles every other Liturgy in the world, that nearly every prayer contained in it concludes with the name of our Lord Jesus Christ ? But Dr. Johnson is a high authority with these writers, so high an one, that they have quoted him as a witness for

the Apostolical Succession¹. Will they then allow any weight to his opinion, as expressed in the following extract from Boswell's Life² of him, in opposition to that of Mr. Froude?

"He reproved me once for saying grace without mention of the name of our Lord Jesus Christ, and hoped in future I would be more mindful of the Apostolical injunction."

I shall make no further remark upon this strange passage, than that it were enough if there were nothing else to disprove Dr. Pusey's assertion, that 'no extravagance has hitherto connected itself' with the doctrines advocated by himself and his friends.

¹ Tracts for the Times, vol. iii.

² Vol. ii. p. 114.

OF THE JUSTIFICATION OF MAN.

“The scope of Christian Doctrine is the comfort of those whose hearts are overcharged with the burden of sin.”

HOOKEB, *Discourse of Justification*.

IN the foregoing chapter, an attempt has been made to obviate certain erroneous impressions which Dr. Pusey's Letter is calculated to produce on the public mind, and to prove, that some at least of the Authors of the Tracts for the Times have been guilty of serious violations of Discipline, and of disrespect for Episcopal Authority. I shall now endeavour to prove, that they have advanced Novel and Confused views of Doctrine; and first, with respect to the all-important article of Justification by Faith, as treated of in Dr. Pusey's Letter.

Dr. Pusey's view of the doctrine is, as he informs us, (Letter, p. 64.) ‘very concisely and clearly expressed’ in the following extract from a work of Mr. Newman's*. ‘Justification comes through the Sacraments, is received by Faith, *consists in God's inward presence*, and lives in obedience.’ And it is the account given here and in other parts of the Letter of *what Justification is*, against which it will

* Lectures on Justification.

be attempted to make out the charge of Confusion and Novelty.

1. That Dr. Pusey's view of the Doctrine is a Confused one, appears from the very remarkable fact, that at an interval of two pages only from that in which the foregoing extract occurs, he cites from one of the Homilies a different and repugnant definition of Justification.

He commences his chapter on the subject by quoting the words of the eleventh Article; 'We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works and deservings. Wherefore that we are justified by Faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.' Now here we are not told what Righteousness or Justification is, but only how it is to be obtained, and for further information are referred to the Homily; from which it is certainly not a little surprising that Dr. Pusey, citing it as authority for another purpose, should have himself presented his reader with the following passage: 'Because all men be sinners, and offenders against God, and breakers of his Law and Commandment, therefore can no man by his own acts, works, and deeds, (seem they never so good,) be justified, and made righteous before God, but every man of necessity is constrained to seek another *Righteousness* or *Justification* to be received at God's hands,

that is to say, the forgiveness of his sins and trespasses in such things as he hath offended.' In short, the writer of the Homily asserts, that *Justification consists in the forgiveness of sins*, in opposition to Dr. Pusey, who asserts, that it '*consists in God's inward presence.*'

2. But if his view of the essence of Justification is *Confused*, it is equally easy to prove it *Novel*.

A few pages further, Dr. Pusey repeats his original definition. "The Anglican doctrine, or that which we conceive to have been the teaching of the majority of our Church, differs from the Roman, in that it excludes Sanctification from having any place in our Justification; from the Lutheran, in that it conceives Justification to be not imputation merely, but the act of God imparting his Divine Presence to the soul through Baptism, and so making us the temples of the Holy Ghost." p. 70.

Now here is no reference to the testimony of antiquity. Dr. Pusey asserts, that his statement expresses the *Anglican doctrine*, or (what is not necessarily the same thing) that which he conceives to be *the teaching of the majority of our Church*^b,

^b The Letter professes to take this line on all main points. 'In the main outlines, the views which we have put forth as those of our Church, will be familiar to your Lordship as those of the standard divines of our Church: we wish to set forth no new Doctrines; we would only revive what circumstances connected with the sin of 1688 have thrown into a partial oblivion; we appeal to the formularies of our Church^b,

and makes no appeal to the opinions of the Fathers ; perhaps assenting to the truth of the following remarks of Mr. Newman's able reviewer in the *British Critic*, reported to be Mr. Le Bas.

“ Our impression is, that the Romanist and the Protestant might assail each other with sayings and sentences from the Fathers to the end of time, without much prospect of a decisive victory on either side. And the reason is intelligible enough. In their days no formal controversy had arisen upon the subject of Justification, at all similar to that by which Christendom was agitated in the sixteenth century. And therefore they frequently expressed themselves in a manner comparatively artless and untechnical. Relative to one matter, indeed, they were clear and decided, that we are debtors for every spiritual blessing to the free grace and unbought mercy of God. But as Barrow observes, ‘ they did consider distinctly no such point as Justification ; looking upon that word as used in Scripture for the expression of points more clearly expressed in other terms. Wherefore they do not make much use of the word as some divines now do.’ ”

If then the Protestant and Romanist may with equal plausibility appeal to the testimony of the Fathers in behalf of their respective

interpreted by our standard divines, and agreeing with the best and purest ages.’ p. 182.

views of Justification, Dr. Pusey could hardly maintain that his own, which differs from each of them, has the exclusive benefit of their support.

It only then remains to be considered, first, whether it be the *teaching of the Anglican Church* that Justification consists in the presence of God in the soul; and next, whether this be the *teaching of the majority of Anglican divines*.

I. The *teaching of the Church* is of course to be looked for exclusively in the Church's formularies, from which the eleventh Article has been already cited, as well as the definition of Justification, contained in the Homily to which it refers; 'Righteousness or Justification...i. e. the forgiveness of our sins and trespasses in such things as we have offended;' to which the writer of the Homily has appended the following observation. 'And this Justification or Righteousness, which we receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God for our *perfect and full* ' Justification.' If then it be the An-

* It is remarkable, that Archbishop Cranmer's great enemy, Bishop Gardiner, laid his finger upon this very expression, when endeavouring to prove, that the doctrine contained in the Homilies was contrary to that of another work previously put forth by authority of Parliament. "The Booke of Homyles hath in the Homilie of Salvation, how *Remission of synne* is taken, accepted, and allowed of God for your *perfect Justification*. The doctrine of the Parliament teacheth Justification for the *fullness and perfection thereof*, to have more parts than

glican doctrine, that our *perfect and full* Justification *consists in the forgiveness of our sins*, how can we with Dr. Pusey conceive it to be the Anglican doctrine that it 'consists in the presence of God in the soul?'

The same account of Justification is given in several other parts of the same Homily. Our faith is said to 'put us from itself and remit or appoint us unto Christ, for to have only by Him *Remission of our sins, or Justification.*' Again, 'Truth it is that our own works *do not justify us*, to speak properly of our Justification, *that is to say*, our own works do not merit or deserve *remission of our sins*, and make us of unjust just before God; but God of his own mercy, through the only merits and deservings of his Son Jesus Christ, doth justify us.' And in no part of the Homily whatever do we find the slightest trace of Dr. Pusey's opinion, that 'Justification consists in the presence of God in the soul.'

It cannot then with justice be called the Anglican doctrine: and the only remaining question is,

II. Whether it be the *doctrine of the majority of Anglican divines.*

And here I must first call your Lordship's atten-

Remission of sinne, as in the same appereth. And althowght Remission of sinne be a Justification, yett it is not a full and perfite." Bishop of Winton to the Duke of Somerset, Strype's Cranmer, t. ii. p. 786.

tion to the singular fact, that the Letter passes over in total silence a very important consequence of the view in question, viz. that it has led Mr. Newman at all events, for whose work it professes to apologize, to confound Sanctification with Justification. Dr. Pusey indeed, in a passage already cited, recognizes the distinction himself, and observes, that the view which he holds in common with Mr. Newman, differs from the Roman in this very particular, that it 'excludes Sanctification from having any place in our Justification.' But how is this assertion to be reconciled with the following statement of Mr. Newman's, in his second Lecture? "I do not understand how a man can read this most important Psalm, i. e. the fifty-first, without perceiving that we are forgiven by *being*, or"—a very different thing—" *while we are* renewed, and that the present broad separation of Justification and Sanctification, as if they were two gifts, is technical and unscriptural." p. 44.

Indeed, this is a favourite opinion of Mr. Newman's, and he urges it upon his reader with great boldness and vehemence, as will appear from the following extracts.

"It is usual at the present day to lay great stress on the *distinction* between *deliverance from guilt* and *deliverance from sin*; to lay down as a first principle that they are two coincident indeed and contemporary, but altogether independent benefits, to call them *Justification and Renewal*, and to consider that

any confusion between them argues serious and alarming ignorance of Christian truth. Now, in opposition to this, it may surely be maintained, that Scripture itself blends them together as intimately as any system of theology can do ; and that such a system is not thereby dark and ignorant, unless Scripture is also. In truth, Scripture speaks of but one gift, which it sometimes calls Renewal, sometimes Justification, according as it views it ; passing to and fro from one to the other so rapidly, so abruptly, as to force upon us irresistibly the inference that they are really one. In other words, I would say, that this distinction, so carefully made at present, is not Scriptural.” p. 42.

At the close of the same chapter in which the foregoing extract occurs, Mr. Newman expresses himself as follows :

“ When then divines, however great, ‘ who seem to be pillars,’ come to me with their visionary system, an unreal righteousness, and a real corruption, I answer, that the law is past, and that I will not be brought into bondage by shadows. ‘ Shadows of religion,’ (to use an expression of one of our own great Bishops^d,) these things may fitly be called, like the Jewish new-moons and sabbaths, which the Judaizers were so loth to part with. Reputed Justification was the gift of the Law ; but Grace and Truth came by Jesus Christ. Away then with this modern, this private, this arbitrary, this tyran-

^d Bishop Wilson, Family Prayers.

nical system, which, promising liberty, conspires against it ; which abolishes Sacraments, to introduce barren and dead ordinances ; and for the real participation of Christ, and Justification through His Spirit, would at the very marriage-feast feed us on shells and husks, who hunger and thirst after righteousness. It is a new Gospel, unless three hundred years stands for eighteen hundred ; and if one *must* at this day be seduced from the faith, let them look out for a more specious error, a more alluring sophism, a more angelic tempter than this." p. 61.

Now among the 'great divines,' 'seeming to be pillars,' condemned by the writer in this passage, are the following, from whom, at the end of this chapter, I shall shew strong reason for supposing that a 'majority of our Church' do not differ. It will be seen, by the references in the foot-notes, that **EVERY AUTHOR REFERRED TO, WITH THE EXCEPTION OF THE PRESENT ARCHBISHOP OF CANTERBURY, HAS BEEN CITED IN THE TRACTS FOR THE TIMES AS AUTHORITY FOR OTHER VIEWS, AND AS A LINK OF A CATENA PATRUM.**

HOOKE^r.

"There is a glorifying Righteousness of men in the world to come, as there is a *Justifying* and *Sanctifying* Righteousness here. The Righteousness, where-with we shall be clothed in the world to come, is

* Cat. Patr. Tracts for the Times, vol. iv.

both perfect and inherent. That whereby here we are *Justified* is perfect and not inherent. That whereby we are *Sanctified* is inherent and not perfect." *On Justification*, sect. 3.

Again :

" St. Paul doth PLAINLY SEVER *these two parts of Christian Righteousness one from another*. For in the sixth to the Romans thus he writeth ; ' *Being freed from sin, and made servants to God, ye have your fruit in holiness, and the end everlasting life.*' ' *Ye are made free from sin, and made servants unto God,*' this is the Righteousness of *Justification*. ' *Ye have your fruit in holiness ;*' this is the Righteousness of *Sanctification*. By the one we are interested in the right of inheriting, by the other we are brought to the actual possession of eternal bliss, and so the end of both is everlasting life." *Ibid.* sect. 6.

Again :

" We have already shewed that there be *two kinds of Christian Righteousness* ; the one without us, which we have by imputation ; the other in us, which consisteth of faith, hope, and charity, and other Christian virtues : and St. James doth prove that Abraham had not only the one, because the thing believed was imputed unto him for righteousness ; but also the other, because he offered up his Son. God giveth us both the one justice, and the other ; the one by accepting us for righteous in Christ ; the other by working Christian righteousness in us." *Ibid.* sect. 21.

In the foregoing extracts, we find the 'broad separation of Justification and Sanctification,' which Mr. Newman pronounces to be 'unscriptural and technical;' in the following, the same definition of Justification as that already cited from the Homily, as repugnant to the definition given by Dr. Pusey.

JACKSON^f.

"About the use or importance of this term Justification, in St. Paul's writing, we (i. e. Protestants and Romanists) dissent. They contend it implies as much as to be inherently just or righteous. Many learned Protestants have copiously shewed it to be a law phrase *equivalent to 'absolution from the sentence of justice,' 'acquittal,'* or the like."

Again :

"Justification, *taken (as we do it) for remission of sins*, not by inherent righteousness, or ought within us immediately incompatible with them, but by the external merits of Christ, is a form or entity as simple as any formal cause can be." *Works*, tom. i. book iv. c. 7.

BISHOP ANDREWS^g.

"In the Scripture there is a *double Righteous-*

^f Cat. Patr. Tracts, vol. iv.

^g Cat. Patr. Tracts, vol. iv. The following is an entry in the *Journal of Laud, Abp. and Martyr*, (so styled, Tracts for the Times, No. 81.)

"Sept. 25, 1626. About four o'clock in the morning died Lancelot Andrewes, the most worthy Bishop of Winchester, *the great light of the Christian world.*"

ness set down, both in the Old and New Testament.

“In the Old, and in the very first place that Righteousness is named in the Bible: ‘Abraham believed, and it was accounted unto him for righteousness.’ Gen. xi. 19. *A Righteousness accounted.* And again (in the very next line) it is mentioned, ‘Abraham will teach his house to do righteousness.’ *A Righteousness done.* In the New likewise. The former in one chapter (even the fourth to the Romans) no fewer than eleven times; *Reputatum est illi ad justitiam; a reputed Righteousness.* The latter in St. John; ‘My beloved, let no man deceive you; he that doeth righteousness is righteous, iii. 7. *A Righteousness done.* Which is nothing else but our *just dealing, upright carriage, honest conversation.*”

“Of these, the latter the Philosophers themselves conceived and acknowledged; the other is proper to Christians only, and altogether unknown in philosophy. The one is a Quality of the Party, the other an Act of the Judge. The one ours by Influence or Infusion, the other by Account or Imputation.” *Serm. on Jer. xxiii. 6.*

ABP. USHER^b.

“Q. What is Justification?”

“A. Justification is *that sentence of God, whereby he of his grace, for the Righteousness of his own*

^b Cat. Patr. Tracts, vol. iv.

Son, by him imputed unto us, and through faith apprehended by us, doth free us from sin and death, and accept us as Righteous unto life. Rom. viii. 30, 33, 34. 1 Cor. i. 30. Phil. iii. 9. For hereby we both have a deliverance from the guilt and punishment of all our sins; and being accounted Righteous in the sight of God, by the Righteousness of our Saviour Christ imputed unto us, are restored to a better Righteousness than ever we had in Adam.

“ Though there is *a power purging the corruption of sin*, which followeth upon *Justification*, yet it is *to be CAREFULLY DISTINGUISHED from it.*

“ Q. So much of the first main benefit which Christians receive by their communion with Christ, viz. Justification. Now what is the second benefit, which is called Glorification and *Sanctification*?

“ A. It is the *renewing of our nature* according to the Image of God in righteousness and true holiness: which is but begun in this life, and called Sanctification; and perfected in the life to come, which therefore is most strictly called Glorification.

“ Q. How doth Sanctification *differ* from the former grace of Justification?

“ A. In *many MAIN and MATERIAL differences*; as,

“ 1. In the Order; not of time, wherein they go together, (Rom. viii. 30.) nor of knowledge and apprehension, wherein the latter hath precedency, (1 Cor. vi. 11.) but of nature, wherein *the former is the ground of the latter.* 2 Cor. vii. 1.

“ 2. In the Subject; the Righteousness whereby

we are Justified being *inherent in Christ for us* ; but this of Sanctification *in ourselves from Him*. Rom. viii. 10.

“ 3. In the Cause ; our Justification following from the merit, our Sanctification from the efficacy, of the death and life of Christ. Eph. i. 19. ii. 5.

“ 4. In the Instrument ; Faith which in Justification is only as an hand receiving, in Sanctification is a co-working virtue.

“ 5. In the Measure ; Justification being in all believers, and at all times, alike ; but Sanctification wrought differently and by degrees. 2 Cor. iii. 18. 2 Pet. iii. 18.

“ 6. In the End : which being in both eternal life, (Rom. vi. 23, 24.) yet the one is among the causes of reigning, the other only as the high-way unto the kingdom.” *Body of Divinity*.

ABP. BRAMHALL¹.

“ Concerning Justification, we believe that all good Christians have true inherent justice, though not perfect, according to a perfection of degrees, as gold is true gold, though it be mixed with some dross. We believe that this inherent justice and

¹ Cat. Patr. Tracts, vol. iv. where he is styled Abp. and Confessor.

N.B. It is not intended here or in any other reference to throw ridicule upon the claims of any of these divines to the titles of Martyr or Confessor, but simply to note, that whatever weight is due to their opinions on that account, when in Dr. Pusey's favour, is due to them also, when opposed to him.

sanctity doth make them truly just and holy. But if the word *Justification* be taken *in sensu forensi* for the *acquittal of a man from former guilt*, to make an offender just in the eye of the law, as it is opposed to condemnation, 'It is God that justifieth ; who is he that condemneth?' then it is *not our inherent righteousness* that justifieth us in this sense, but the free grace of God for the merits of Jesus Christ." *Ans. to M. de la Militiere.*

HAMMOND^k.

" Q. What is Justification ?

" A. It is God's accepting our persons, and not imputing our sins, his *covering or pardoning our iniquities*, his being so reconciled unto us sinners, that he determines not to punish us eternally.

" Q. What now is Sanctification ?

" A. The word may note either a gift of God's, his giving of grace to prevent and sanctify us ; or a duty of ours, our having, i. e. making use of, that grace ; and both these considered together either an act or a state." *Pract. Catechism.*

BISHOP HALL^l.

" But some perhaps may think this a mere strife of words, and not hard to be reconciled ; for that, which to the Papists is Inherent Justice, is no other to the Protestants than Sanctification ; both sides hold this equally necessary ; both call for it equally.

^k *Presbyter and Confessor*, Cat. Patr. Tracts, vol. iv.

^l *Bishop and Confessor*, Ibid.

True ; but do both require it in the same manner, do both to the same end ? I think not. Yea, what can be more contrary than these opinions to each other ? The Papists make this inherent righteousness the cause of our Justification, the Protestants the effect thereof. The Protestants require it as the companion or page, the Papists as the usher, yea rather as the parent, of Justification." *No Peace with Rome.*

BISHOP PEARSON^m.

" The redemption or salvation which the Messiah was to bring, consisteth in the freeing of a sinner from the state of sin and eternal death into a state of righteousness and eternal life. Now a freedom from sin in respect of the *guilt* could not be wrought without a sacrifice propitiatory, and therefore there was the necessity of a Priest ; a freedom from sin in respect of the *dominion* could not be obtained without a revelation of the will of God, and of his wrath against all ungodliness, therefore there was also need of a Prophet ; a translation from the state of death into eternal life is not to be effected without absolute authority and irresistible power, therefore a King was also necessary. The Messiah then, the Redeemer of Israel, was certainly Anointed for that end, that he might become Prophet, Priest, and King." *On the Creed.*

^m Cat. Patr. Tracts, vol. iv.

Obs. Here is the distinction which Mr. Newman complains of, as made at the present day, (v. supra p. 33.) between 'deliverance from *guilt*, and deliverance from *sin*.'

BISHOP BULL*.

"Pro certo statuatur, *vocabulum Justificationis* in hac materiâ *forensem significationem* obtinere, atque *actionem* designare *Dei*, more Judicis, ex lege Christi *gratosâ absolventis accusatum, justum pronunciantis*, atque ad præmium justitiæ, i. e. vitam æternam acceptantis." *Harmonia Apost.*

BISHOP BEVERIDGE°.

"*The Scriptures plainly distinguish between Justification and Sanctification. Sanctification* being God's act in us, whereby we are *made righteous* in ourselves, but *Justification* is God's act in Himself, whereby we are *accounted righteous* by Him, and shall be declared to be so at the Judgment of the Great Day." *Serm. on Rom. iv. 25.*

Obs. Here the writer refers to the Scriptures for that 'broad separation' between Justification and Sanctification, which Mr. Newman pronounces '*unscriptural* and technical.'

* Cat. Patr. Tracts, vol. iv.

° Cat. Patr. Tracts, vol. iv. Dr. Pusey and his friends have lately republished Bishop Beveridge's Sermons on 'the Ministry and Ordinances of the Church of England.'

WATERLAND^o.

“ By renovation, I understand the *inward renewing of the heart and mind*, the same that commonly goes under the name of the inward *sanctification of the Spirit*. This is necessarily presupposed in *some measure or degree*¹ with respect to *adults* in their Justification; because ‘without holiness no man shall see the Lord,’ no man shall be *entitled to salvation*, i. e. no man *justified*. But though this consideration sufficiently proves that *Sanctification and Justification are near allied*, yet it *does not prove that they are the same thing, or that one is properly part of the other*. An essential qualification for any office, post, dignity, or privilege, must be supposed to go along with that office, post, &c. But still the *notions* are very distinct, whilst the things themselves are in fact connected of course.” *Summary View of Justification.*

¹ Cat. Patr. Tracts, vol. iv. Dr. Pusey (Letter, p. 64.) observes, that this writer was in his day a ‘pillar of the Church against heresy.’

¹ Hooker explains the point thus; ‘Since no man is justified except he believe, and no man believeth except he hath faith, and no man, except he hath received the Spirit of adoption, hath faith, forasmuch as they do necessarily infer Justification, and Justification doth of necessity presuppose them, yet we must needs hold that imputed righteousness in *dignity* being the *chiefest*, is notwithstanding in order the *last*, ‘of all these.’ *Discourse of Justification.*

BISHOP VANMILDERT^r.

“ Surely such instructions as these (i. e. 2 Pet. i. 5. 2 Pet. i. 10. Phil. ii. 12.) must convince us, that when Christ is said to be ‘ our righteousness,’ *the expression can only mean that for his sake, and in consideration of his merits and sufferings, our sins shall be remitted to us*; but that to render them effectual to that purpose, our own co-operation is indispensably necessary.” *Serm. on Jer. xxiii. 6.*

ABP. HOWLEY.

“ In respect to the duties of the pulpit, let your discourses be scriptural, illustrating the doctrines of the Gospel, and enforcing its precepts, from the sacred text, explaining the grounds of *Justification* through the Cross of Christ, of *Sanctification* through the aid of the Holy Ghost, the true nature of Christian holiness, and its absolute necessity to salvation.” *Charge, 1832.*

Thus far then, my Lord, I have cited the testimony of Anglican divines, surely neither few in number nor inconsiderable in weight, whose views of Justification cannot be quoted as agreeing with those of Dr. Pusey and Mr. Newman. Have I misapprehended the views objected to? If I have, Mr. Newman’s able Reviewer before referred to has erred with me, and betrayed his error by the following remarks.

^r Cat. Patr. Tracts, vol. iv.

“ The things which Christ has promised to do *for us* in the Protestant nomenclature, are generally denoted by the term *Justification* ; those which he has promised to do *in us*, by the term *Sanctification*. It does not follow from this that the Protestant contemplates these blessings as things, which, though they may be formally different, are separable from each other in the mind and counsels of the Deity. Neither is it to be supposed that he denies that both these gifts are essential to our ultimate acceptance. But then, to say the least, he finds the above distinction convenient ; and he moreover believes it to be eminently useful. It is a permanent, serviceable, and compendious testimony against the Romish error, that tempts us to merge the remembrance of absolving mercy in the triumphs of infused, inherent, and truly meritorious righteousness. And it really does appear to us, that some very cogent reasons indeed ought to be produced, before we attempt to deprive him of whatever benefit or aid he can derive from this mode of statement.

“ That such cogent reasons may be produced, is *obviously enough the persuasion of Mr. Newman*. The Scriptures,—the primitive Christian writers,—the Romish divines,—the Protestant divines,—all have been painfully examined by him,—and *the result has been a firm conviction on his part, that the above Protestant statement is a vicious statement.*”
British Critic, July, 1838.

But anxious to show that I have not taken alarm without reason at the view objected to, I shall adduce the testimony of three of your Lordship's brethren, who have also examined and reprobated it, two of them writers who had previously published their own views on this and kindred subjects. And first, the zealous and munificent Bishop of Calcutta, who thus describes the impression made upon him by his first glance at Mr. Newman's work.

"The fearful mysticisms of Mr. Newman's NEW THEORY of Justification, I will not dwell on, as the book has only just reached me. (Dec. 1838.) He seems however to hold, that Justification consists in the presence of the Saviour Himself within us; in our being accounted righteous in the sight of God, because there is within us after Baptism the very Author and Finisher of our salvation.—This is far worse than Popery." *Charge*, 1839.

Nor was the Bishop of Chester's opinion very different, after a more leisurely examination. But I shall pass on to the testimony of a venerable Prelate before referred to, as of more importance than either of these to the present question, I mean the late Archbishop of Cashel*, inasmuch as he had not only devoted a great deal of time and attention to the particular subject in dispute, but likewise in his well-known Bampton Lectures had so far fought

* Archbishop Laurence, Visitation of the Saxon Church. Appendix.

on the same side with Mr. Newman, that the object for which he wrote them was to prove, that the Articles of the Church of England were not Calvinistic.

He begins by describing the view of Justification entertained by Osiander, a German Reformer of character and talent, but of whom little is known in this country beyond the fact, that Archbishop Cranmer married his niece. Osiander thought, that 'the essential righteousness of God, which is God the Father, Son, and Holy Spirit, is our righteousness, when by the word of God it flows into and dwells in us who believe.' And whereas in the writings of Luther and Melancthon, with reference to different causes, and in different forms of words, but still with substantial agreement, Justification had been defined to be either 'the remission of our sins for Christ's sake,' or 'the imputation of righteousness,' or 'the non-imputation of sin,' or 'reconciliation through Christ our Mediator,' or 'the obedience, passion, and death of Christ,' or 'faith in Christ;' Osiander, on the contrary, most obstinately maintained, that our righteousness before God, properly speaking, meant none of these, but 'the essential righteousness of God, or the righteousness of the Divine nature in Christ, which is common to the Father, Son, and Holy Ghost, which flows into, and dwells in us, when we are grafted by means of the word into the body of Christ.'

After this description, the Archbishop goes on to remark, that "the doctrine of Osiander soon died away in the Lutheran Church," but that "an attempt had been made to revive it, or something which appeared to him very much like it, in our own. I allude," he observes, "to a recent publication, entitled 'Lectures on Justification, by John Henry Newman, B.D. Fellow of Oriel College, and Vicar of St. Mary the Virgin, Oxford.' The talents, learning, and piety of this writer want not my eulogium; but he must excuse me, if I think the argument which he advances, and the opinions he grounds upon it, a little singular, and much too refined." . . .

"Justification, according to him, consists in the 'habitation in us of God the Father, and the Word Incarnate through the Holy Ghost.' 'This is to be Justified, to receive the divine Presence within us, and be made a temple of the Holy Ghost.' " p. 160. After a more particular account of Mr. Newman's view, which he criticises severely, he adds, that "after all, the principal point in controversy may be a mere logomachy," but that Mr. Newman has "*affixed a peculiar sense to the word Justification*", *which, with the exception of Osiander, no Protestant had ever affixed before;*" and remarks, that "although

• It must be borne in mind, as Dr. Waterland remarks, that "from abuse of words very frequently arises some *corruption of doctrine*." What should we think of a divine who affixed a new sense to the word Trinity?

Mr. Newman had asserted that the opinion of Osiander bore no more relation to his, than 'the Manichæan blasphemies concerning the union of the substance of God with the natural world bear to the scriptural truth, that 'in Him we live, and move, and have our being,' he had *descended to no particulars.*"

"In conclusion," he adds, "I must freely confess, that I esteem the piety and zeal of Mr. Newman more highly than I do his judgment; persuaded, as he *takes the liberty of differing so widely from others*, that he will permit me to use the privilege of differing from him; and of thinking, that as he sometimes, perhaps ineffectually, endeavours by illustrations to render doctrines plain, which are in themselves obscure; so does he at other times certainly render doctrines obscure, which, as generally understood, are in themselves sufficiently plain and obvious."

And now, my Lord, to return to the point at issue. To prove a negative is a notoriously difficult task, and yet am I wrong in supposing, that I have done something very like it in the present instance? For whether is easier, to believe with Dr. Pusey, the judge in his own cause, that a majority of our Church agree with him in his view of Justification, and differ from Hooker, Bishop Andrews, Jackson, Archbishop Bramhall, Archbishop Usher, Bishop Hall, Hammond, Bishop Bull, Bishop Pearson, Bishop Beveridge, Waterland, Bishop Vanmildert,

and Archbishop Howley, or with the clear, calm, able, and learned Archbishop Laurence, that Mr. Newman has been the unconscious reviver of an old exploded German error? At all events, have I not shown strong reason for supposing, that the view maintained by him and Dr. Pusey *has not the support of the majority of Anglican divines?*

OF SIN AFTER BAPTISM.

"What? fall'n again? yet cheerful rise,
"Thine Intercessor never dies."

CHRISTIAN YEAR. *Holy Communion.*

Χιλιάκις μετανόησας εἰσέλθε.

CHRYSOSTOM, *ap. Socr. Hist.* l. vi. c. 21.

IN charging Dr. Pusey, my Lord, with Confused and Novel views of doctrine, Justification, I need hardly say, was not the only point on which I conceived him to be in error. In the following pages I shall endeavour to show, that the same objections apply to his view of Sin after Baptism.

In the chapter of his Letter which relates to the subject (pp. 92, 93.) he observes, that the characteristic difference between the Anglican system, and the systems of Romanism and Ultra-Protestantism, he conceives to be this, that whilst the two latter 'consult readily for man's feverish anxiety to be altogether at ease,' the Anglican 'sets him indeed in the way in which God's peace may descend upon him, but forestalls not his sentence;'

that 'the Church has no Second Baptism to give, and therefore cannot pronounce him altogether free* from past sin;' and finally, that 'there are but two periods of *Absolute* cleansing, Baptism and the Day of Judgment.'

Now,

I. To make out against him the charge of Confusion; it had been quite enough in the case of any other writer to have referred to his statement already cited in a former chapter, that 'Justification comes through the Sacraments,' *i. e.* through the Lord's Supper as well as through Baptism; for if Justification be communicated to us through the Lord's Supper, how can Baptism be said to be the only period in this world of 'Absolute Cleansing' from sin? But Dr. Pusey having followed Mr. Newman in affixing, according to Abp. Laurence, 'a sense to the word Justification, which no Protestant, with the exception of Osiander, ever affixed before,' it is necessary to take another course. Still the Apostle observes, that 'being Justified by faith, we have peace with God,' (Rom. v. 1.) which few Christians, whatever they meant by

* What is the difference between this view and that of the Novatians, 'who were not so rigorous as to assert that God could not pardon those sinners, whom they refused to receive into communion when they had once lapsed after Baptism: for they encouraged them to repent, and hope for mercy from God, though they denied that the Church had any power to receive them?' Bingham, vol. viii. p. 453.

Justification, would think that they could be unless 'absolutely cleansed from sin.'

But the point is proved by another extract from the same chapter. (Letter, p. 67.) By a singular fatality Dr. Pusey has been again led, whilst quoting the Homilies as authority for another purpose, to present his reader with an extract from them which directly contradicts his view, and not only so, but to cite a passage to the same effect from the writings of Dr. Heylyn.

The following is the extract from the Homily.
 "By the Sacrifice of Christ, infants being baptized and dying in their infancy are washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven. *And they which in act or deed do sin after their Baptism, when they turn again to God unfeignedly, they are likewise washed from their sins in such sort, that there remaineth not any spot of sin, which shall be imputed to their damnation.*"

And after two or three sentences, Dr. Pusey adds ;

"So again Dr. Heylyn sums up this same statement of the Homily. 'There we find, that by God's mercy, and the virtue of that Sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the Cross, we do obtain God's grace and remission, as well of our original sin in Baptism, *as of all actual sin committed by us after Baptism, if we truly repent, and*

turn unfeignedly unto Him again. Which doctrine of the Church of England, as it is consonant to the Word of God in Holy Scripture, so is it also *most agreeable to the common and received judgment of Antiquity.*' ”

Now in these two passages, cited by Dr. Pusey himself, from writers referred to by himself as authorities, here is distinct mention made of the pardon of sin committed after Baptism, 'when we do turn again to God unfeignedly,' as well as of sin committed before, and the former as complete as the latter. How is this to be reconciled with his own assertion, that Baptism and the Day of Judgment are the 'only two periods' of 'absolute cleansing' from sin?

If by the absolute cleansing or perfect pardon of our sins be intended our own knowledge that we are pardoned, this is not the legitimate meaning of the words, and the two things are essentially distinct. To be pardoned is one thing, to have an infallible assurance of our pardon is another. In this sense there is no absolute cleansing from sin even at Baptism in the case of an adult. According to the doctrine of our Church, he is not pardoned *then* except he repent, and he can feel certain that he is pardoned only to the same extent that he can feel certain that he has repented. And upon the same evidence he is entitled to the same assurance, whenever he turns to God unfeignedly at any subsequent period of life.

Surely, my Lord, Dr. Pusey's view of Sin after Baptism is as Confused as his view of Justification. I shall proceed in like manner to show,

II. That it is Novel.

And here, as in the foregoing chapter, the point to be considered is, not what was the view maintained by the Fathers^b, a question not touched upon in the Letter to your Lordship, but simply what is *the Anglican doctrine*, and that of *the majority of Anglican divines*. Dr. Pusey it may be presumed, in citing the authority of Dr. Heylyn, assents to his remark, that the doctrine of our Church is 'consonant' not only to 'the Word of God in Holy Scripture,' but also to 'the common and received judgment of Antiquity.'

I shall endeavour then to show,

1. That it is not *the Anglican doctrine*, that Baptism is the only period in this world of absolute cleansing from sin.

^b The testimony of Cyprian, however, is very remarkable.

"Primus felicitatis gradus est non delinquere, secundus delicta agnoscere. Illic currit innocentia integra et illibata quæ servet, hic succedit medela quæ sanat. Quod utrumque isti offenso Deo perdiderunt, et ut amissa sit gratia quæ de Baptismi sanctificatione percipitur, et non subveniat PŒNITENTIA, PER QUAM CULPA CURATUR." Upon which the Benedictine commentator remarks; 'Videtur Cyprianus Pœnitentiam æquare cum Baptismo, quia abluit peccata commissa post baptismum, sicut baptismum abluit peccata antè baptismum.'

Can we conceive this venerable Father to have supposed with Dr. Pusey, that Baptism is the only period in this life of 'absolute cleansing' from sin?

Any ordinary enquirer would be satisfied with the testimony of the Sixteenth Article, which condemns those who ‘ deny the place of forgiveness to such as truly repent ;’ i. e. of such sin as they have committed subsequently to ‘ grace given’ at Baptism. By forgiveness he would understand a restoration to that state of favour with God, in which his Baptism had placed him. But this Dr. Pusey would deny. We may be forgiven in this life, but not *absolutely* forgiven, not to the same extent that we were forgiven at our Baptism. In order then to disprove his statement, it will be necessary to examine the other formularies of our Church ; and in citing the Homilies, I shall avail myself of this opportunity of expressing my concurrence in a remark of Mr. Newman’s*, that “ it is to be regretted that a book, which contains ‘ doctrine’ so ‘ godly and wholesome for *these* times’ as well as for the sixteenth century, should popularly be known by only one or two extracts.”

The strongest statement is that which has been already referred to, as cited by Dr. Pusey himself from the Homily on Salvation. “ By the sacrifice of Christ, infants, being baptized and dying in their infancy, are washed from their sins, brought to God’s favour, and made his children, and inheritors of his kingdom of heaven. *And they which in act or deed do sin after their baptism, when they turn*

* Twelfth Lect. on Justification, note.

again to God unfeignedly they are likewise washed by this sacrifice from their sins in such sort, that there remaineth not any spot of sin, which shall be imputed to their damnation." And the following are to the same effect from the Homilies on Faith and Repentance. "Now unto all them that will return unfeignedly unto the Lord their God, the favour and mercy of God unto forgiveness of sins is liberally offered. Whereby it followeth, that although we do, *after we be once come to God, and grafted in his Son Jesus Christ, fall into great sins,* (for there is no righteous man upon the earth that sinneth not; and 'if we say we have no sin, we deceive ourselves,') yet if we rise again by repentance, and with a full purpose of amendment of life do flee unto the mercy of God, taking sure hold thereupon, through faith in his Son Jesus Christ, there is *an assured and infallible hope of pardon and remission of the same,* and that we shall be received again into the favour of our heavenly Father," and this "WHENSOEVER *we, repenting truly, do return to him with our whole heart, stedfastly determining with ourselves through his grace to obey and serve him in keeping his commandments, and never to turn back again into sin.*" Now how can we be said to be pardoned *whensoever we repenting truly return to God with our whole heart,* and to be washed from our sins in such sort, that *there remaineth not any spot of sin, which shall be imputed to our damnation,* if Baptism be

the only period in this world of 'absolute cleansing' from sin?

Again, in the Homily 'Of Common Prayer and Sacraments,' Baptism and the Lord's Supper are described as the two visible signs, 'whereunto is annexed the promise of *free forgiveness of our sin*, and of our holiness and joining in Christ.' Not a hint is given, that the pardon conveyed to us *at the one Sacrament is less complete* than at the other. And this brings us to the testimony of another of our Church's formularies, the Book of Common Prayer.

Here however a very singular objection has been urged by Dr. Pusey, which applies to the Communion Office, as well as to that for the Visitation of the Sick. He observes, that 'even whilst holding out her most solemn form of Absolution, as a means of relieving the troubled conscience of the penitent, our Church confesses the incompleteness of her own act, in that she subjoins a prayer for pardon of those sins, from which she had just absolved him.'

But to this argument the following reply has been made by the able writer, whom Dr. Pusey describes as having been 'in his day a pillar of the Church against heresy.' Referring to the Thanksgiving Prayer which follows the Absolution at the Eucharist, and in which we beseech the Divine Majesty not to 'weigh our merits but pardon our offences,' Dr. Waterland observes^d, that

^d Doctrine of the Eucharist, chap. ix.

“ although it is an undoubted truth that the Eucharist confers remission to the faithful communicant, yet it is right to leave the determination of our faithfulness (since all depends upon our being meet partakers) to God the Searcher of hearts, and in the mean time to beg forgiveness at his hands. Add to this, that were we ever so certain that we are actually pardoned upon receiving the Eucharist, yet as remission is a continued act, and always progressive, (which I before noted,) it can never be improper to go on with our petitions for it, any more than to make use of the Lord’s Prayer every hour of our lives. *It was so used anciently after ‘plenary remission: [i. e. as conferred at Baptism:]* and in like manner we now make use of it, immediately after our having received the Communion; without the least apprehension that such usage interferes at all with

* Dr. Waterland observes in a note, ‘ Jerome’s remark upon this case, when Baptism and the Eucharist went together, and perfect remission was supposed to have been just granted, is worth noting.

“ De Baptismatis fonte surgentes, et regenerati in Dominum Salvatorem; statim in prima communione corporis Christi, dicunt: *et dimitte nobis debita nostra*, quæ illis fuerant in Christi confessione dimissa. Quamvis sit hominum *perfecta conversio*, et post vitia atque peccata virtutum *plena possessio*; numquid possunt sic esse sine vitio, quomodo illi qui statim de Christi fonte procedunt? Et tamen jubentur dicere, *dimitte nobis debita nostra, &c.* *Non humilitatis mendacio*, at tu interpretaris; *sed pavore fragilitatis humanæ, suam conscientiam formidantis.* Hieronym. Dialog. adv. Pelag. l. iii. p. 543.

the principle that I have been maintaining, as indeed it does not. Nothing is more frequent in the ancient Liturgies, than to ask forgiveness immediately after receiving, though the doctrine of *present* remission is fully expressed and inculcated in the same Liturgies."

It will be seen then, that Dr. Pusey's argument, if it proves any thing, proves too much. If our Church attest her inability to assure us that our sins are absolutely forgiven at the Eucharist, by directing us to continue to pray that they may be, the early Church attests in the same manner her inability to assure the penitent that his sins were absolutely forgiven at Baptism. And then what becomes of the assertion so often referred to, that Baptism is the only period in this world of 'absolute cleansing' from sin?

Surely then, my Lord, the view objected to of Sin after Baptism is *not that of the Church of England*. It remains to be considered,

2. Whether it be that maintained by *the majority of Anglican divines*.

And here it may be observed, that no notice is taken in the Letter to your Lordship of a distinction made in the Tracts upon Baptism, of which Dr. Pusey has acknowledged himself the author, between venial and mortal sin¹, an omission, however, which has not preserved him from the following censure of one of the most friendly of his

¹ Preface, pp. xiv, xv.

opponents, the Bishop of Exeter^s. "Still more," observes his Lordship, after objecting to other sentiments advocated by Dr. Pusey and his friends, "still more, do I lament to read in one of the 'Tracts,' which in the main is worthy of the highest estimation,—I mean, 'Scriptural Views of Holy Baptism,'—much of what is there said of the effects of Sin after Baptism: for instance, that if after having been then washed, once for all, in Christ's blood, we again sin, there is no more such complete ablution in this life, no restoration 'to the same state of undisturbed security, in which God had by Baptism placed us.'

"These, and passages like these, however they may be explained, tend to rob the Gospel of the blessed Jesus of much of that assurance of the riches of the goodness and mercy of God in Christ, which is its peculiar message, its glad tidings of great joy. Nor may we forget *the tendency of such language to encourage the pernicious and perilous habit of distinguishing between such sins, as may destroy our state of grace, and such as we may think still leave that state secure.* Let it never be absent from our minds, that every wilful sin is deadly; and let us beware of hardening our own hearts, and corrupting the hearts of our brethren, by whispering to ourselves or them *which sin is more or less deadly than others.* That which we may deem the least, will be deadly enough if unrepented to work

^s Charge, 1839.

our perdition: those which we deem the most deadly, will, if repented, have been thoroughly washed away in the blood of our Redeemer."

But to proceed to the testimony of other Divines of our Church. CONFINING MYSELF, as in the foregoing chapter, TO SUCH AS HAVE BEEN QUOTED BY THE AUTHORS OF THE 'TRACTS' THEMSELVES AS AUTHORITY FOR OTHER VIEWS, I shall begin with the judicious

HOOKE.

"Christ hath merited righteousness for as many as are found in Him. In Him God findeth us, if we be faithful; for by Faith we are incorporated into Christ. Then although in ourselves we be altogether sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin; him, being found in Christ through Faith, and having his sin remitted through Repentance; him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ, *as perfectly righteous as if he had fulfilled all that was commanded him in the Law*; shall I say, more perfectly righteous than if himself had fulfilled the whole Law? I must take heed what I say: but the Apostle saith, 'God made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.' *Such are we in the sight of God the Father, as is the very Son of God Himself.* Let it be

counted folly, or frenzy, or fury, whatsoever, it is our comfort and our wisdom ; we care for no knowledge in the world but this, that man hath sinned, and that God hath suffered ; that God hath made himself the sin of man, and that men are made the righteousness of God." *Discourse of Justification.*

Upon examining the context, the reader will perceive, that the author is not speaking only of our first Justification at Baptism, but of our Justification ' when we do turn again to God unfeignedly ' as well ; *at which time* surely, if God ' accept us as perfectly righteous in Christ Jesus,' we must needs be ' absolutely cleansed ' from sin.

In the following passage, mention is made of the Remission of our sins at the Eucharist.

JACKSON.

" Remember, that as the second Resurrection unto glory must be wrought by virtue of Christ's Resurrection from the dead ; so the first Resurrection from the dead works of sin unto newness of life must be wrought by the participation of his Body which was given, and of his Blood which was shed for us. Remember, that by his death and passion, he became not only the ransom, but the sovereign medicine of all our sins ; a medicine for our sins of wilfulness and commission, to make us more wary not to offend ; a medicine for our sins of negligence and omission, to make us more

diligent in the works of piety; and *the time and place* appointed for the *receiving of the Body and Blood of Christ*, is the *time and place* appointed by Him *for our cure*." Works, vol. iii. p. 466.

BP. ANDREWS¹.

" Out of Dimitte^k, arise three things for our comfort.

" 1. That even those *sins which we commit after Baptism*, after our calling, and when we are come to the knowledge of the truth, *are remissible*. In teaching the Apostles to pray, he assureth them of this favour, that the same party that saith, ' peccata nostra,' ' *our sins*,' is taught to say ' Pater noster,' ' Our Father.' Our comfort therefore is, that still we are the children of God, though great sinners; for though we lose the dutiful affection of children, yet God cannot lose ' viscera Patris,' ' the tender bowels of a Father.' David to a rebellious son could not but show a fatherly affection; ' Do good to the young man Absalom,' 2 Sam. xviii. 5. So though the prodigal son had offended heinously^l, yet the father is ready to receive him, Luke xv.

¹ ' The great light of the Christian world.' v. supra, p. 37.

^k Alluding to the words ' Forgive us our trespasses,' Dimitte nobis debita nostra, in the Lord's Prayer.

^l See a masterly sermon on this parable by Archdeacon Wilberforce.—According to Dr. Pusey's view, the father of the returning prodigal ought not to have ' absolutely forgiven' him

“ 2. Another comfort is, that albeit we commit sin daily, yet he will *daily forgive us* ; for God should mock us, saith Augustine, if, bidding us pray for forgiveness, he should for all that shut up the bowels of his mercy ; he bids us pray for pardon of our sins, putting no difference whether they be penny-debts or talents ; whether fifty or a thousand ; if we ask for forgiveness, he tells us he is ready *daily to remit them*.

“ 3. That, be our sins *never so great*, so great as cannot be satisfied by us, yet he will forgive them, propter seipsum, for his own sake. Is. xlv. Christ

at once. He should have taken him at his word, ‘ Make me as one of thy hired servants,’ or at all events given him a stern and distant reception, laboured to bring him to a deeper sense of his sin, put him in the way in which his forgiveness might be obtained, and have abated the severity of his treatment of him only in proportion to the earnestness and continuance of his repentance. But what a contrast this to the course actually taken by him, as described by our blessed Saviour ! ‘ *When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said unto his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet ; and bring hither the fatted calf, and kill it, and let us eat and be merry : for this my son was dead, and is alive again, and was lost, and is found.*’ See Chrysostom’s allusion to the parable of the Prodigal Son, Hom. x. in Rom. sect. 5. where he distinctly applies it to the case of those who have sinned subsequently to baptism.

hath made himself a satisfaction¹ for the sins of the world." *Serm. xiv. on Prayer.*

Again :

" God is so highly well pleased with Him, [i. e. with Jesus Christ,] as at the very contemplation of Him, but turning to Him, and beholding Him, He lays down all his displeasure, and is pleased to accept us and our poor weak obedience ; and further to be so pleased with it, as even to reward it also," ' In quo complacitum est.'

" Complacitum est ; and here Baptism leaves us, and would God there we might hold us ; and it might never be but ' complacitum est.' But when we fall into sin, specially some kind of sin, we put it in hazard ; for He is not, He cannot then be well pleased with us. How then ? His favour we may not finally lose, and to Baptism we may not come again. To keep this text in life, complacitum est, it hath pleased the Holy Ghost, *as he applied Christ's blood to us in Baptism* one way, so out of it to apply it to us another way, *as it were in supplement of Baptism.* In one verse^m they be both set down by the Apostle ; ' In uno Sp. Baptizati, In uno Sp. Potati.' And whom he receiveth so to his Table to eat and drink with him, (and every one that is well prepared so he receiveth,) with them

¹ He adds, that ' among the means of applying the satisfaction of Christ to ourselves, prayer is one.'

^m 1 Cor. xii. 13.

he is '*well pleased*' again certainly. On this day of the Spirit, every benefit of the Spirit is set forth and offered us; and we shall please him well in making benefit of all; specially of this the only means to renew his complacency, and *restore us thither, where our Baptism left us.*" *Serm. on Luke iii. 21, 22.*

BISHOP HALL.

"Oh! what a blessing have I received to-day! (*i. e.* at the Holy Eucharist :) no less than my Lord Jesus, with all his merits; and in and with him *the assurance of the remission of all sins*, and everlasting salvation!" *Devout Soul*, §. 3.

Again :

"Pardons do both imply and presuppose that known distinction of *mortal* and *venial sin*°, which

° The Bishop of Exeter observes respecting the Authors of Tracts for the Times, that, "defending themselves against the charge of leaning towards Popery, they confidently affirm, that 'in the seventeenth century the theology of the body of the English Church was substantially the same as theirs;' and, in proof of this, they profess, in stating the errors of the Church of Rome, to follow closely the order observed by Bishop Hall, in his treatise on 'the Old Religion,' 'whose Protestantism they add is unquestionable,' and is claimed therefore as a voucher for their own. But, looking to particulars, I lament to see them 'following indeed the order of Bishop Hall,' but widely departing from his truly Protestant sentiments on more than one important article." *Charge*, 1839.

neither hath God ever allowed, neither while he gainsays it, will ever the Protestants.

It will be observed, that his Lordship is not afraid of using the term Protestant, any more than his venerable predecessor in the see of Exeter, Bishop Hall. The author of an interesting article in the Quarterly Review, (June 1839,) remarks, that "a desire to retain the venerable appellation of Catholic, does not compel us to renounce the equally sacred name of Protestant. A higher Churchman than the great Archbishop Laud can hardly be named, and yet he was not ashamed to defend the name of Protestant, or to *protest* against the Popish calumny which represents Protestantism as a bare negation.

"The Protestants," says he to Fisher, 'did not get that name by protesting against the Church of Rome, but by protesting (and that when nothing else would serve) against her *errors and superstitions*. Do you but remove *them* from the Church of Rome, and our protestation is ended, and the separation too. Nor is *protestation* itself such an unheard-of thing in the very heart of religion. For the Sacraments both of the Old and New Testament are called by your own school *visible signs protesting the faith*. Now if the Sacraments be *protestantia*, signs protesting, why may not men also, and without all offence, be called *Protestants*, since by receiving the true *Sacraments*, and by refusing them which are corrupted, they do but protest the sincerity of their faith against that doctrinal corruption which hath invaded the great Sacrament of the Eucharist, and other parts of religion? Especially, since they are men which must protest their faith by these visible signs and sacraments.' *Conference*, edit. 1639, p. 135.

"And again, he says:

'A mere calumny it is, that we profess only a negative religion. True it is, and we must thank Rome for it, our confession must needs contain some negatives. For we cannot but deny that *images are to be adored*. Nor can we admit *maimed sacra-*

“ That there are certain degrees of evil, we both acknowledge and teach.

“ Some offences are more heinous than other : yet ALL in the *malignity of their nature* DEADLY: as of poisons, some kill more gently and lingeringly, others more violently and speedily ; yet both kill.

“ Moreover, *if we have respect unto the infinite mercy of God ; and to the object of this mercy, the penitent and faithful heart ;* there is NO SIN, which, to borrow the word of Prudentius, is not VENIAL ; but, *in respect of the anomaly [ἀνομία] or disorder,* there is no sin, which is not worthy of eternal death.”
No Peace with Rome.

BISHOP PEARSON.

“ Being therefore we are assured that the preaching remission of sins belongeth not only certainly, but in some sense peculiarly, to the Church of Christ, it will be next considerable *how this remission is conferred upon any person in the Church.*

ments. Nor grant *prayers in an unknown tongue.* And in a corrupt time and place, it is as necessary in religion to *deny falsehood*, as to assert and vindicate the truth. Indeed, this latter can hardly be well and sufficiently done but by the former : an affirmative verity being ever included in the negative to a falsehood.’ *Ibid.* p. 155.”

“ For a full satisfaction in this particular, two things are very observable; one *relating to the initiation*, the other *concerning the continuation of a Christian*. For the first of these, it is the most general and irrefragable assertion of all, to whom we have reason to give credit, that all sins whatsoever any person is guilty of are remitted in the Baptism of the same person. For the second, it is *as certain that all sins committed by any person after Baptism are remissible; and the person committing those sins, shall receive forgiveness upon true repentance* AT ANY TIME, according to the Gospel.

“ And therefore *the Church of God*, in which remission of sins is preached, *doth not only promise it at first by the laver of regeneration, but afterwards also upon the virtue of true repentance; and to deny the Church this power of absolution is the heresy of Novatian.*” On the Creed.

BINGHAM^p.

“ *Beside Baptism*, we have a double method of obtaining pardon of sins, according to their different quality and greatness. *Which pardon is confirmed and sealed to us in the Holy Communion, as it were by a visible demonstration, which gives us, as it were by a deed of conveyance, the body and blood of Christ,*

^p Cited Cat. Patr. Tracts, vol. iv.

and all the expiation and atonement that attends them. So that a sinner needs not complain of God for want of mercy, since there are so many ways of dispensing pardon to us after Baptism." *Discourse on the Mercy of God.*

Such, my Lord, are the views of some at least of the leading divines of the Church of England upon the subject of sin after Baptism, not certainly in accordance with that maintained by Dr. Pusey, that Baptism is the only period in this world of absolute cleansing from sin. That the opinions of these eminent writers should be at variance with those of 'a majority of our Church' would hardly be conceivable in any case, and in the present is rendered inconceivable, in consequence of the censure of so acute and well-informed a theologian as the Bishop of Exeter, who would never have condemned as an error in an individual a view maintained by the greater number of Anglican divines; and Dr. Pusey has brought forward no authorities on the other side. But to cite the testimony of another acute and well-informed, though equally friendly, opponent. "With what I conceive," observes Mr. A. P. Perceval, in a periodical before referred to¹, "to be the general object of the 'Tracts for the Times,' viz. the upholding the scriptural doctrines of baptismal regeneration; of the real though

¹ British Magazine, May 1839.

spiritual communion in the body and blood of Christ in the Eucharist; of the commemorative oblation made to God in that Sacrament; of the Apostolical succession; and of the testimony of the Church regarded as a providentially-furnished guide and safeguard for the right understanding of the sacred Scriptures; I entirely and heartily concur. I conceive these doctrines to be unquestionable portions of the religious system of the Church of England. . . . It is therefore with the more regret that, agreeing with the writers of the Tracts in these objects, I find myself constrained, by a sense of duty to them and to others, to offer exception to some of their positions. I will not allude to the paper 'On Reserve in communicating Religious Knowledge,' nor to what has more than once been put forward *concerning the indelible nature of sin after Baptism*, further than to say, that *it was with regret and alarm that I read those papers*, not only as considering the positions in them to be unnecessary deductions from Scripture, but as fearing, that the practical effects of them (if any) may be such as the writers would deeply lament: *the latter being calculated (I fear) to 'break' many a 'bruised reed,'* and the former to lead to rash judgment, and withholding the means of grace."

Surely then, my Lord, I have shown strong reason for supposing, that the view maintained by Dr. Pusey of the nature of sin after Baptism is

neither that of the Church of England, nor of a majority of her divines. But at the close of his chapter upon the subject, he has attempted to draw an argument from Scripture, which must not be passed over unnoticed. 'Peace,' he urges, is uniformly represented by the sacred writers as the '*direct* gift of God.' 'The peace of God, which passeth all understanding, keep your hearts and minds,' 'the Lord give you peace always,' God is the 'God of peace,' our Lord 'is our peace;' and hence he infers, that it is to be sought 'not from men's declarations,' but 'directly from God,' and that the Christian teacher is not to 'cut short God's work' in the soul of the penitent, either 'by the Sacrament of Penance, or inward persuasions, or misapplied promises of the Gospel, but to direct him to God's mercies in Christ.' But how is this to be done, but by directing him to God's promises in Christ? e. g. either to that of the Evangelical prophet, appealed to by our Church' in her Communion

' This promise is likewise appealed to by Chrysostom (Hom. viii. in 1 Cor. iii.) for the comfort of those who have sinned subsequently to Baptism. "The disposition of the wicked it is which causes them to despair, not the multitude of their sins. Therefore though guilty of all iniquity, yet say within thyself, 'God is good to us, and willeth us to be saved.' For 'although, saith he, your sins be as scarlet, they shall be white as snow.'" And the promise 1 John ii. 2. by Cyprian for the comfort of those who had denied the faith through fear of persecution, (the libellatici and sacrificati.) "John also proveth,

Service; 'Come now, and let us reason together, saith the Lord; *though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool;*' (Is. i. 18.) or to that of the beloved Apostle in the Communion Service, 'If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the propitiation for our sins;' (1 John ii. 2.) promises which are never misapplied when held out as encouragements to true repentance. Of course it is admitted, that all is the work of God. Who ever denied that God is the God of peace, any more than that he is the 'God of all grace?'

"Non hæc humanis opibus, non arte magistrâ

"Proveniunt.—

"Major agit Deus."

But as the one consideration does not warrant us in withholding the precepts of the Gospel, because he alone can enable us to perform them, so neither does the other in withholding the promises of the Gospel, because he alone can enable us to avail ourselves of them. The Ministry of the Gospel is a 'Ministry of Reconciliation.' It is the office of the Ambassador in God's stead to come 'preaching peace by Jesus

that our Lord Jesus Christ is the Advocate and Intercessor for our sins, saying, 'My little children, &c.' " And he adds, "St. Paul also hath determined in his Epistle, 'If when we were yet sinners Christ died for us, much more being now justified by his blood we shall be saved from wrath through him.' Rom. v. 9."

Christ.' 'The scope of Christian doctrine is the comfort of those whose hearts are overcharged with the burden of sin.' The encouragement of the Christian to walk 'in holiness and righteousness' before God is, that his 'feet have first been guided into the way of peace.' But I am trespassing upon the subject of the ensuing chapter.

ON RESERVE IN COMMUNICATING RELIGIOUS
KNOWLEDGE.

"I have not kept back thy loving-mercy and truth from the great congregation." Ps. xl. 13.

"I determined not to know any thing among you but Jesus Christ, and Him Crucified." 1 Cor. ii. 2.

WERE there not to be found in Dr. Pusey's Letter to your Lordship other indications of an unconscious desire to 'put the best foot of a lame cause foremost,' it would be matter of surprise to an attentive reader to find, that it makes no mention whatever of the subject of this chapter beyond a passing allusion to it in a note*. And this is the more remarkable, in a work professing to vindicate the Tracts for the Times from the charge of a tendency to Romanism, no one of which publications has been more generally objected to, (and by one of its most distinguished assailants on this particular ground,) than that which professes to treat of 'Reserve in communicating Religious Knowledge.'

It may be pleaded indeed, that it had attracted little or no attention at the time of the delivery of

* P. 183.

your Lordship's Charge, and that as it had been published only at the beginning of the same year, it had probably never come under your Lordship's eye, and could not therefore be entitled to the benefit of your acquittal. But this consideration, as has been already shown, (supr. p. 6.) did not prevent Dr. Pusey's claiming the same favourable verdict in behalf of a more obviously objectionable publication. In the year preceding the appearance of his Letter, the Tract in question had been strongly reprobated by Mr. Townsend in his Charge to the Clergy of the Peculiar of Allerton, and about the same period by the Bishop of Chester, who animadverted upon what he conceived to be its tendency to Romanism in the following words :

“ Many subjects present themselves, towards which I might be tempted to direct your thoughts. One more especially concerns the Church at present, because it is daily assuming a more serious and alarming aspect, and *threatens a revival of the worst errors of the Romish system*. Under the specious pretence of deference to antiquity and respect for primitive models, the foundations of our Protestant Church are undermined by men who dwell within her walls, and those who sit in the Reformers' seat are traducing the Reformation. It is again becoming matter of question, whether the Bible is sufficient to make men wise unto salvation: the main article of our national confession, Justification by Faith, is both openly and covertly assailed:

and the stewards of the mysteries of God are instructed to Reserve the truths which they have been ordained to dispense, and to hide under a bushel those doctrines, which the Apostles were commanded to preach to every creature." Charge, 1838.

The view maintained in the Tract was probably suggested to the writer by the account given in Mr. Newman's work on 'the Arians of the Fourth Century,' of 'the Discipline of the Secret,' as practised for a time in the early Church; and, in a second part of his publication, (Tracts, No. 87.) now just given to the world, he treats upon the same subject himself.

And here I would respectfully invite your Lordship's attention to the fact, that both these writers, and Mr. Newman while actually referring to Bingham, have omitted to inform the reader, that they differ from that eminent writer on Christian Antiquities in two 'main and material' points.

1. Bingham maintains, and with him the other two authorities^b upon the subject cited by Mr. Newman, that this system was made use of by the early Church for the instruction not of the Baptized, but of *Candidates for Baptism*, one of its objects being to conceal from such, until they were nearly ready for admission into the Christian Church, some of the leading peculiarities of the Gospel, and among

^b Suicer. Thesaur. in verb. *καταξίω*; Ceillier Apol. des Pères, chap. ii.

them the doctrine of the Trinity, the Creed, and the Lord's Prayer.

On the other hand, while the Author of the Tract observes vaguely, that the object of the system was to 'keep back in reserve the higher doctrines of our faith until persons were rendered fit to receive them by a long previous preparation', Mr. Newman, without a shadow of support from any of his own authorities, maintains, that the Catechumens, *even up to the period of their Baptism*, 'were granted nothing beyond a formal and general account of the Christian faith; *the exact and fully developed doctrines of the Trinity and the Incarnation, and still more the doctrine of the Atonement, as once made upon the Cross and commemorated, and appropriated in the Eucharist, being the exclusive possession of the serious and practised Christian.*'

That such a supposition is utterly untenable appears from the fact, that it was the practice of the Primitive Church to admit men to a participation of the Eucharist immediately after Baptism. "For this," Bingham observes, "was τὸ τέλειον, *the perfection or consummation* of a Christian, to which he

* Irenæus observes, (Adv. Hæres. l. iii. c. 3.) "Etenim si recondita mysteria scissent Apostoli, quæ seorsim et labenter ab reliquis *perfectos* docebant, his vel maxime traderent ea, quibus etiam Ecclesias committebant." But this was not the case; and he remarks elsewhere, (c. 15.) that the doctrine of the Apostles was, "manifesta et firma et nihil subtrahens, neque alia quidem in abscondito, alia vero in aperto docentium."

was entitled by virtue of his Baptism^d." Now is it conceivable that a Catechumen should have been admitted to the Eucharist, without having been made fully acquainted with the all-important doctrine of the Atonement commemorated and appropriated in it?—But there is another point if possible of still more material importance, on which the writers, whose statements have been objected to, totally differ from Bingham.

2. Mr. Newman observes, that 'there are various reasons for limiting the strict enforcement of the system *to the end of the second century*,' but never intimates to his reader, that in Bingham's opinion^e *it had no existence during the First*. And it is the more remarkable, because this point had been conceded by a learned Prelate of the Romish communion, who argued against the antiquity of the Apostolical Constitutions, that "they could not have been written^f in the First Age, because *the Christians of the First Age did never make any scruple of publishing their mysteries, as appears from the writings of Justin Martyr*." Bingham adds, that others have observed the same of the writings of Tatian and Athenagoras, viz. that they publish the

^d Bingham, book xii. chap. iv. sect. 9.

^e Book x. chap. v. sect. 2.

^f "Postrema verba, quibus cavetur, ne octo libri Constitutionum Apostolorum publicentur, aperte indicant eas primis sæculis factas non esse, cum Primi Sæculi Christiani sua lubentes mysteria, ut vel ex Justino constat, enuntiarent." Albaspin. Obs. l. i. c. 13.

mysteries of the Gospel to the whole world ; and remarks himself upon the writings of the Apostles, that “ when they speak of the mysteries of Baptism and the Eucharist, they do it with the greatest freedom, without any fear or apprehension of giving offence to the Catechumens.”

On the contrary, the writers referred to maintain, that the system was acted upon in the first age ; and the writer of the Tract^s, that : the very silence’ of that period is ‘ *in favour of this supposition !* ’

Mr. Newman, in reply to the argument of Bingham, (though without any mention of his name,) that the mysteries of the Gospel are taught without reserve in the Scriptures, urges, that still we could never learn them from Scripture, without the Church for our guide ; and upon the early Apologists remarks that they were frequently laymen, and some, as Tatian, tainted with heretical opinions ; and after all, that it is ‘ not the actual practice of the Primitive Church that he is concerned with, so much as its principle.’ But he surely forgets, that this is the very question at issue ; and that in the absence of all proof in favour of the existence of the *principle* in the first age, the contrary practice of the Church is well nigh conclusive against it.

Now if the Discipline of the Secret began and ended with the second century, and was applied, as Mr. Newman’s authorities maintain, exclusively

to the instruction of Candidates for Baptism, it is hard to see how the Christian minister is to make any use of it for the instruction of *baptized persons* now. But if it be his duty to do so, then is it also his duty to adopt another part of the system of the early Church, which Mr. Newman calls the Economy, and which differs, according to his account, from the Discipline of the Secret in this, that while the latter system may be considered 'as withholding the truth,' the former '*sets it out to advantage*'^b.

"The Alexandrian father," he observes, (i. e. Clement,) "who has already been referred to, *accurately describes*" [I beg to invite your Lordship's very particular attention to this expression] "*the rules which should guide the Christian in speaking and acting economically.*" "Being ever persuaded of the omnipresence of God," he says, "and ashamed to come short of the truth, he is satisfied with the approval of God, and of his own conscience. Whatever is in his mind, is also on his tongue; towards those who are fit recipients, both in speaking and living, he harmonizes his profession with his opinions. *He both thinks and speaks the truth, except when consideration is necessary, and then, as a physician for the good of his patients, he will be false, or utter a falsehood, as the Sophists say.* For instance, the great Apostle circumcised Timothy, while he cried out and wrote down, 'Circumcision

^b Arians of the fourth century, p. 72.

availeth not ;' and yet, lest he should so suddenly tear his Hebrew disciples from the Law, as to unsettle them, accommodating himself to the Jews, he became a Jew, that he might make his gain of all. . . . Nothing, however, but his neighbour's good will lead him to do this. He gives himself up for the Church, for the friends whom he has begotten in the faith, for an example to those who have the ability to undertake the high office (*οἰκονομίαν*) of a teacher, full of love to God and man ; and so, while he preserves the sincerity of his words, he at the same time displays the work of zeal for the Lord¹."

And of the application of this system we have the following illustration in St. Chrysostom's work on the Priesthood, in which he apologizes to a friend, whom he had induced to take Orders by an artifice, in the following terms:

" O excellent and admirable man, I have already observed to you, that not in war only and against enemies, but sometimes even in peace and towards intimate friends, deceit (*ἀπατη*) is to be made use of. For that you may learn that this is useful not only to the deceiver but to the deceived, go and ask the physicians how they recover the sick from their diseases, and you will learn from them that they do not rely on medicine only, but sometimes calling to their aid deceit as well, they restore their patients to health. For when the unmanageable-

¹ Clem. Strom. vii. 8, 9.

ness of the patient, and the obstinacy of the disease, do not give scope to the skill of the physician, then it is necessary to put on the mask of deceit, that they may disguise the truth as though they were acting upon the stage. Now allow me to mention one trick, which I have heard of a physician's making use of. A certain man fell into a raging fever, and refused to take any thing which could allay the violence of the disease, and on the other hand besought every one who came near him to bring him wine, and procure him the means of indulging this pernicious desire. Now this would not only have increased the fever, but thrown him into a state of phrensy; and consequently the medical art being altogether at a loss, deceit stepped in and accomplished the wonders which I proceed to narrate. For the physician, bringing an earthen vessel fresh from the furnace, after soaking it in wine, and then emptying it, filled it with water instead, and after darkening the room with curtains that the light might not betray the artifice, gives it the patient to drink, as though it were a cup of wine. He, on the other hand, deceived by the smell before he took it into his hand, never stayed to examine what was given him, but drank it off eagerly, and so got rid of his feelings of suffocation, and escaped a pressing danger. You see then the use of fraud. But I must not prolong my argument by going through all the tricks of physicians. *I shall only observe, that those who labour for the cure of the*

diseases of the soul make use of this remedy as well. Thus the blessed Paul converted many myriads of the Jews; with this object also he circumcised Timothy, while threatening the Galatians, that if they were circumcised, Christ would profit them nothing. For this reason he submitted to be under the Law, although he counted the righteousness which was by the Law loss after believing in Christ. Great then is the power of deceit; only let it not be practised with a deceitful intention. Yea I should not call it deceit so much as a kind of *economy*, and wisdom, and an art capable of rendering us much aid in difficulty, and of healing the defects of the soul^k."

Now here we find the same principle in operation, (no other in plain English than that of pious frauds,)

^k Πιστὶς ἱερώς, l. i. c. 9. The writer has no wish whatever to disparage the Fathers, for most of whom he entertains a very profound reverence. He fully assents to the remark of Bishop Fell, in his Preface to the Oxford Edition of Cyprian. "Minimè mihi placet illorum industria, qui in nævis Patrum ostentandis operam collocant, non sine insigni Religionis damno orthodoxæ. Rectius illi pietatē colunt, qui verendæ Patrum nuditati non tantum tergum obvertunt, sed etiam pallium injiciunt, et errores humanitus admissos, benignâ humanitate dissimulant simul et amoliantur." But when there is danger lest the authority of those venerable writers should be adduced to favour the introduction of error, he must needs maintain with Mr. Newman, (Arians, p. 71.) that "God has given us rules of right and wrong, which we must not be afraid to apply in estimating the conduct of even the best of mere men," and as little hesitate in blaming Chrysostom, as Hooker in blaming Tertullian, or St. Bernard Origen.

which Mr. Newman remarks upon as *accurately laid down* by Clement. He calls it by the same name, an *economy*, he brings forward the same example of it from Scripture, viz. St. Paul circumcising Timothy, and makes use of the same illustration, viz. a physician lying for the good of his patients, and the rule of Clement is that which is to 'guide the Christian in speaking and acting economically.'

Woe worth the Church of England in the day that shall see this system adopted either into the teaching or the conduct of her ministers! "Non tali auxilio, nec defensoribus istis." Perhaps one of the least evils of its introduction will be the desertion of our churches by their congregations, who will betake themselves to those who profess to teach them 'not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending themselves to every man's conscience in the sight of God¹.'

The question, however, to be considered, is in reference to Dr. Pusey's apology for the publications of his party; not what were the opinions of the Primitive Church, and of the early Fathers, but what is the doctrine of the Church of England, and of the majority of Anglican divines.

Mr. Newman in treating of the *Disciplina Arcani* observes, that 'the secret tradition soon ceased to exist even in theory. It was authoritatively divulged,

¹ 2 Cor. iv. 2.

and perpetuated in the form of symbols, according as the successive innovations of heretics called for its publication. *In the Creeds of the early Councils* it may be considered to *have come to light, and so ended*. Now is not the Church of England precisely in this position? Has she not published to the world her Creeds and Articles? And if the system ended in the early Church with the publication of her formularies, how, after a similar publication, should it make a beginning in our own?

But in order to show that the views maintained by the writer of the Tract are not in accordance with those of our own Church, it will be necessary to consider *his application* of his principle to the teaching of the Christian minister of the present day.

In the Continuation of his Tract recently published, (p. 3.) he remarks, that no argument has been adduced which militates against the *principle* itself of Reserve in religious teaching, but in lieu of argument, 'much vague declamation, and strong alarms expressed;' by whom, he has omitted to say, but in using this language, he had forgotten apparently that two of his censurers were Bishops. But it may be asked, How could his principle be objected to? If by Reserve, be simply meant discrimination, this must needs characterize the teaching of every Christian minister who has common sense for his guide. What Clergyman, for

instance, in approaching the sick bed of a drunkard or a prostitute, would commence his exhortations with an explanation of the doctrine of the Trinity, or of the Eucharist? It is not his principle which has been censured, so much as the application of it, and, among many other able writers, by the Bp. of Exeter, in the following words:

“ I lament, and more than lament, the tendency at least, if not the direct import, of some of the views of the writers of the Tracts for the Times ‘On Reserve in communicating religious knowledge,’ especially, their venturing to recommend to us to keep back from any who are baptized the explicit and full declaration of the doctrine of the Atonement. I know not how such reserve can be made consistent, not only with the general duty of the Christian Minister, to be able at all times to say with St. Paul, that he ‘has not shunned to declare all the counsel of God;’ but also with the special and distinct requirement of our own Church, that every child be taught the Catechism: for I need not remind you, that in the Catechism this great Article of our faith holds a most prominent place; that it is there taught both by plain implication, in saying, that God the Son hath *redeemed* us; again in the inward grace of each Sacrament; and more explicitly and expressly in the reason, “Why the Sacrament of the Lord’s Supper was ordained,” namely, “for the continual remembrance of the Sacrifice of the Death of Christ, and

of the benefits which we receive thereby." How is the meaning of these passages to be taught, without also teaching the doctrine of the Atonement?" *Charge*, 1839.

The passages in the Tract here objected to are probably the following :

" The prevailing notion of bringing forward the Atonement *explicitly* and prominently on all occasions, is evidently quite opposed to what we consider the teaching of Scripture." *Tract*, No. 80. p. 72.

Again :

" To require, as is sometimes done, from both grown persons and children, an explicit declaration of a belief in the Atonement, and the full assurance of its power, appears equally untenable." *Ibid.* p. 78.

Now both these statements, it will be easy to show, condemn the teaching alike of our own Church, and of the majority of Anglican divines ; but in the Continuation of his Tract the writer has gone further, and attributed sentiments to his opponents which they never held. Thus :

" The system of which I speak is characterized by these circumstances, an opinion that it is necessary to obtrude and ' bring forward *prominently* and *explicitly* on all occasions the doctrine of the Atonement.' *This one thing it puts in the place of all the principles held by the Church Catholic, dropping all proportion of the faith,*" &c. *Tract*, No. 87. p. 47, 48.

Again :

“ With regard to the notion, that it is necessary to ‘ bring forward the doctrine of the Atonement on all occasions, prominently and *exclusively*,’ it is really difficult to say any thing in answer to an opinion, *however popular*, when one is quite at a loss to know on what grounds the opinion is maintained.” *Ibid.* p. 51.

Now it might reasonably be doubted, whether a single Clergyman could be found in all England, who makes the doctrine of the Atonement the *exclusive* subject of his preaching. But if the writer of the Tract is of a different opinion, let him do as every other controversialist does, who wishes not to be contradicted, viz. name the writers who advocate this principle, and give references to their works. How would he feel, if an opponent in the same vague way were to charge him and his friends with Popery, and with recommending the worship of the Virgin Mary? Would he not say that he was guilty, if not of actual unfairness, at all events, ‘ of not a little carelessness,’ (Letter, p. 217,) and bring forward passages to prove, that instead of advocating such errors, they had condemned them? It is equally easy to do this in the present case.

The following are extracts from the publications of the party whom the writer is attacking :

“ The cardinal doctrine of free and full Justification, through faith in the atoning blood and

meritorious righteousness of the Redeemer, the holy nature and evidences of this faith, the immediate agency of the Holy Spirit in the work of regeneration, progressive sanctification, and in all his offices of holy and heavenly consolation, convincing, enlightening, comforting, and assuring the heart of the sincere Christian, and enduing him with a meetness for the inheritance of the saints in light, *that these are great and fundamental doctrines, will be very generally allowed by all denominations in the Church of God. But to affirm that this is all the Gospel, is, in the writer's view, to put a part (a very considerable part indeed, but still only a part) for the whole.*" *Bridges on the Christian Ministry*^a, part iv. c. 4. sect. 1. .

Here the Christian teacher, so far from being recommended to preach the doctrine of the Atonement 'exclusively,' is reminded of the duty of insisting upon several of the other more important doctrines of Christianity as well, and even then is told, that if he confine himself to these, he will be putting a part of the Gospel for the whole. But the writer, whom I shall next cite, goes further.

"Many preachers are not directly Antinomian in doctrine, who yet dwell so fully and constantly

^a This work has gone through several editions, and is very popular with the class of clergy whom the writer of the Tract is principally attacking. It may be studied by a discriminating reader with great advantage; but the author is a low Churchman.

on doctrinal points, and give the several parts of the Christian temper and conduct in all its branches and ramifications so little prominence, that after all their hearers are never taught the particulars of their duty in the several relations to God and man, in the improvement of their talents, the redemption of their time, &c. They are told, in a few words, that they should be holy, and do good works, but they are left ignorant in what genuine holiness and good works consist; and often live in sin, or neglect of duty, for want of knowing this or the other thing to be sin or duty. As a Minister who had preached very strongly in this way, but afterwards saw his mistake, observed, when the conduct of his people towards him was censured, ‘I ought not,’ said he, ‘to wonder that they fail of their duty to me, for I never taught them their duty either to God or man with any particularity.’” *Life of the Rev. Thomas Scott*^b, p. 210.

Now from these passages it will be seen, that the authors of them, both popular, one of them perhaps the most popular writer of the party against which the Tract is directed, condemn instead of advocating the error attributed to that

^b The popularity of this writer may be estimated from the fact, that the sale of his Commentary alone produced no less than £200,000 during his own lifetime. Probably of no other author could as much be said, with the exception of his namesake the novelist.

party, viz. that it is the duty of the Christian teacher to 'preach the doctrine of the Atonement *exclusively*,' 'dropping all proportion of faith.'

But it is not a little singular, that in opposing writers of this school of Theology, the Author of the Tract joins hands with them in advocating a peculiar, and surely your Lordship will consider it an erroneous, opinion.

It is this: we are to begin as Christian teachers in the application of the *Disciplina Arcani*,† with "insisting first of all, if need be, on natural piety, on the necessity of common honesty, on repentance, on judgment to come, and without any mode of expression that excepts ourselves from that judgment, by urging those assistances to poverty of spirit which Scripture recommends, and the Church prescribes, such as fasting and alms, and the necessity of reverent and habitual prayer. *These may be the means of bringing persons to the truth as it is in Jesus Christ, with that awe and fear, which our Lord's own teaching and that of his Apostles would inspire.*" *Tract*, No. 87. p. 50.

Or, as Mr. Newman expresses it,

"It is the uniform method of Scripture to connect the Gospel with natural religion, and to mark out obedience to the moral law as the ordinary means of attaining to a Christian faith, the higher truths, as well as the Eucharist, which is the visible emblem of them, being reserved as the reward and confirmation of habitual piety." *Arians*, p. 51.

Now what is this but to fall into the very error condemned (and surely very justly) by a pious and able writer in the teaching of the opposite party? 'I cannot forbear,' observes the excellent Mr. Miller^p, 'from expressing an unequivocal dissent from the prevailing practice among Christian preachers, of *separating* their hearers in their discourses into two broad classes, which can only be described *virtually* as the Christians of the flock and the *unchristianized*. I think that we should listen with very great jealousy to such a manner of instruction; and that no method (directed in sincerity to the object of enforcing Christian truth) can present itself to my mind (I speak, of course, individually) as less Scriptural, or less deducible from any pattern set by the Apostles, look to which of their Epistles we will.' Surely, to apply the system of the Discipline of the Secret to the instruction of a baptized congregation, to withhold from the more ignorant and careless among them the doctrine of the Atonement, and the mystery of the holy Eucharist, and to endeavour *to bring them to the knowledge of the truth as it is in Jesus through natural religion and the law*, is virtually to *unchristianize* them, and, as has been already urged, to join hands with the opposite party. And now it will be easy to see,

1. How far this is the system of the Anglican Church.

To begin with the Homilies, which may be re-

^p Sermons, Preface.

garded as models of pastoral instruction. 'The first coming to God,' we read, is not through natural religion and the performance of moral duties, but 'by faith,' and that 'not a mere belief of all things relating to God contained in Holy Scripture, but also an earnest trust and confidence in God, that he doth regard us, and that he is careful over us, as the father is over the child whom he doth love, and that he will be merciful unto us for his Son's sake, and that we have our Saviour Christ our perpetual Advocate and Priest, in whose only merits, oblation, and suffering, we do trust that our offences be continually washed and purged; whensoever we, repenting truly, do return to him with our whole heart, stedfastly determining with ourselves through his grace to obey and serve him in keeping his commandments, and never to turn back again to sin.' Here surely we are taught that a belief in Jesus Christ as our High Priest and Saviour is the very first step in religion, and the doctrine of the Atonement so far from being kept back from any baptized person whatsoever, is set before him 'explicitly and prominently;' and it will be impossible to look through any number of the Homilies without seeing, that this is done, in further opposition to the doctrine of the Tract under review, 'on all occasions.' In one of the Homilies for Rogation Week we read, that God reconciled the world unto himself, 'by no less a mean than his only-begotten Son, whom he spared not from any pain or

travail that might do us good. *For upon him he put our sins*, him he made our ransom ; him he made the mean betwixt us and himself, whose mediation *was* so acceptable to God the Father, through his absolute and perfect obedience, that he took his act for a full satisfaction of all our disobedience and rebellion, whose righteousness he took to weigh against our sins, whose redemption he would have stand against our damnation.' And even in a discourse upon a particular branch of Christian duty, i. e. the Homily on Fasting, we are reminded, that ' it is of the free grace and mercy of God, by the mediation of the blood of his Son Jesus Christ, without merit or deserving on our part, that our sins are forgiven us, that we are reconciled and brought again into his favour, and are made heirs of his heavenly kingdom.' How, it may be asked, could the doctrine of the Atonement be brought forward more ' explicitly and prominently,' than we find it in these expressions, or in the following from another of our Church's formularies, the Communion Service? ' Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done. Make you new hearts and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God. Turn ye then, and ye shall live. Although we have sinned, we have an Advocate with the Father, Jesus Christ

the righteous ; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness.'

The argument to be drawn from the Church Catechism has been anticipated in the extract from the Bishop of Exeter's Charge, and it need only therefore be observed further, that the instruction there given to children respecting the Sacrament of the Lord's Supper, is utterly at variance with Mr. Newman's theory, that the knowledge of the Eucharist is to be 'reserved as the reward and confirmation of habitual piety.' But it is time to consider,

II. Whether the teaching of the Author of the Tract be in accordance with that of the majority of Anglican divines.

Now it is obvious that it would be wearisome, and indeed almost impracticable, to show by a series of quotations however numerous, that it has been the practice of Anglican divines to bring forward the doctrine of the Atonement explicitly and prominently in their discourses on all occasions. But it is remarkable, that in the work objected to, and that by no means a short one, the writer who recommends this application of the principle of Reserve in communicating religious knowledge, has not produced a single testimony of this description in favour of his own view. Appended, however, to each of the Tracts of the Times which have been published separately, is

to be found a list of writers, who, *more or less*, (!) to quote the words of the Authors, uphold or elucidate the general doctrines contained in them; a wide, but not on that account a safe, assertion, as I shall attempt to prove in the present instance.

One of the works referred to is Herbert's Country Parson, which, as it contains rules for the guidance of the Clergy in the composition of their Sermons, as well as their general intercourse with their flocks, might be expected rather than any other to contain a recommendation of the application objected to of the principle of Reserve, if such recommendation could be found. But so far from it, his evidence is decisive on the other side; and in his Prayer before his Sermon, to be found at the end of the volume, and which we may presume *he made use of before every Sermon*, we find the following testimony to the propriety of 'bringing forward the doctrine of the Atonement explicitly, prominently, and UPON ALL OCCASIONS.'

"O Almighty and ever-living God! Majesty and Power, and Brightness and Glory! How shall we dare to appear before thy face, who are contrary to thee in all we call thee! For we are darkness, and weakness, and filthiness, and shame. Misery and sin fill all our days. But thou, Lord, art all patience, and pity, and sweetness, and love; therefore we sons of men are not consumed. Thou hast exalted thy mercy above all things, and

hast made our salvation, not our punishment, thy glory ; so that where sin abounded, not death, but grace superabounded. *Accordingly when we had sinned beyond any help in heaven or earth, then thou saidst, Lo, I come ! Then did the Lord of life, unable himself to die, contrive to do it. He took flesh, he wept, he died ; for his enemies he died ; even for those that derided him then, and still despise him.* Blessed Saviour ! many waters could not quench thy love, nor no pit overwhelm it. But though the streams of thy blood were current through darkness, grave, and hell ; yet by these thy conflicts, and seemingly hazards, didst thou rise triumphant, and therein madest us victorious.

“ Neither did thy love yet stay here. For this word of thy rich peace and reconciliation thou hast committed, not to thunder, or angels, but to silly and sinful men ; even to me, pardoning my sins, and bidding me go feed the people of thy love.”

From this extract, if we may judge of the *degree* of support to be looked for from the divines of the best ages of Anglican theology who are supposed *more or less* to favour the writer's application of his principle, it need hardly be wondered at, that he has not thought proper to make a more distinct appeal to their testimony, and I might confidently venture to challenge him to produce a single authority for keeping back in Reserve the doctrine of the Atonement, from the writings of theologians of the

reigns of Elizabeth, James I., and Charles I. And if at a later period there arose a School of Theology, little in favour with the writer or his friends, (see Mr. Newman's Lects. on Justification, p. 12,) who thought that Jesus Christ might be said to be truly preached, whenever his will and laws, and the duties enjoined by the Christian religion, were inculcated, they are rebuked in the following characteristic terms by Bishop Horsley, (with which I shall conclude this part of my subject.)

“ There are two maxims which I never hear without extreme concern from the lips of a divine, either in the pulpit, or in familiar conversation : namely, that Practical Religion and Morality are one and the same thing ; that moral duties constitute the whole, or the better part, of practical Christianity.

“ Both these maxims are erroneous. Both, as far as they are received, have a pernicious influence on the ministry of the word. The first most absurdly separates practice from the motives of practice, the second, adopting that separation, reduces practical Christianity to heathen virtue. . . . The system chiefly in request with those who seem most in earnest in this strain of preaching is the strict, but impracticable, unsocial, sullen, moral of the *Stoics*. Thus, under the influence of these two pernicious maxims, it too often happens, that we lose sight of that which is our proper office, to publish the word of Reconciliation, to propound the terms of peace and

pardon to the penitent, and we make no other use of the high commission that we bear, than to come abroad one day in seven, dressed in solemn looks, and in the external garb of holiness, to be the apes of Epictetus." And he exhorts the Clergy, " Pray earnestly to God to assist the ministration of the word by the secret influence of His Holy Spirit on the minds of your hearers ; and nothing doubting that your prayers are heard, however mean and illiterate the congregation may be, in which you exercise your sacred function, fear not to set before them the whole counsel of God. *Open the whole of your message* WITHOUT RESERVATION ; that every one of you may have confidence to say when he shall be called upon to give an account of his stewardship, ' Lord, I have not hid thy righteousness within my heart ; I have not concealed thy loving-kindness and truth from the great congregation.' "

CONCLUSION.

"The simple believeth every word, but the prudent man looketh well to his going."

PROV. xiv. 15.

SUCH, my Lord, are the arguments, upon the strength of which the writer of these pages has thought it his painful duty to bring against the Authors of the Tracts for the Times the charge of Novel and Confused views of Doctrine, of one or more serious violations of Discipline, and of disrespect for Episcopal Authority; a duty painful, under any circumstances, but more especially so to one of the writer's sentiments, entertaining as he does a very high respect for the personal character of the authors in question, and conceiving them to have been the instruments of recalling public attention to much valuable but neglected truth.

In the year 1833, when the Tracts for the Times first made their appearance, the need of some such publication was deeply felt. For nearly six months a measure introduced into Parliament had been before the country, founded upon a most unheard-of stretch of authority on the part of the Civil Power, which proposed to annihilate no less than ten of the Bishoprics of the United Church

of England and Ireland, in the teeth of the remonstrances of the great majority of the Irish Bishops and Clergy. *And their brethren in England were silent.* An eloquent Irish Clergyman indignantly observed to the writer, 'The Church of England has left the Church of Ireland to her fate, and who shall help her in the day of adversity?' And the cause of this strange apathy was no doubt mere ignorance—ignorance of the very first principles of Church Discipline forgotten in days of comparative ease and security. Nor can it be questioned, that the Sacraments had been too little thought of, especially that of Baptism, to which the phraseology of the day had virtually denied the name of a Sacrament, by appropriating that title to the other. Other subjects of great importance had likewise fallen into comparative neglect, the evil of schism was lightly thought of, the merits of the Liturgy were not adequately appreciated, the claims of Episcopal Authority not duly regarded. Still a manifest revival of religion had been going forward among us for many years, and was making itself felt in the remotest corners of the British empire, in India especially exciting astonishment, and awakening reflection even among the heathen themselves. Many moreover of the Clergy, disappointed in their efforts to conciliate sectarians by compromise and concession began to feel their need of recovering the strength which had been imperceptibly departing from them, whilst engaged in such unlawful

attempts, and of cultivating a more exact acquaintance with Church principles than they had hitherto attained.

Under these circumstances, the writer of these pages became one of the presumes several subscribers to a fund for setting on foot the Tracts for the Times; and though warned by Mr. Newman that they might be found to contain sentiments in which he could not concur, paid his subscription very cheerfully, under the conviction, that exact agreement in every particular of religious opinion was unattainable, and that the tendency of the publication on the whole would be beneficial, as filling up a gap in the then state of Anglican Theology. For a time all went on comparatively well, and he believes that there is little in the first volume to object to. But when he came to Dr. Pusey's second Tract on Baptism, and that which has been considered in the foregoing pages on Reserve in communicating Religious Knowledge, he cannot express his own feelings better than in the words of Mr. Perceval, already cited from the British Magazine, that it was 'with regret and alarm that he read those papers,' of which he believes with him that "the former is calculated to break many a 'bruised reed,' and the latter to lead to rash judgment, and withholding the means of grace." And he is further of opinion, that the tendency of the views of the authors on these and kindred subjects is materially to interfere with the character of the

Gospel as a message of Reconciliation, and to throw clouds and darkness around the path of the sinner returning to his God.

When will these writers remember, that it is love rather than terror that melts the sinner's heart, and that he is less readily moved by the threats of the Law than by the encouragements of the Gospel?

“ To threats the stubborn sinner oft is hard,
 “ Wrapped in his crimes, against the storm prepar'd ;
 “ But when the milder beams of mercy play,
 “ He melts, and throws the cumbrous cloak away.
 “ Lightning and thunder, heaven's artillery,
 “ As harbingers before th' Almighty fly ;
 “ These but proclaim his style, and disappear ;
 “ The stiller sound succeeds, and God is there.”

It is indeed some consolation to the writer to believe, that the *doctrinal* views animadverted upon in this Letter have found little favour in the eyes of the great body of the Parochial Clergy. Perhaps not a single instance could be adduced, beyond the circle of Dr. Pusey's personal friends, of their adoption by any Clergyman of thirty years of age, who had not changed his opinions several times before. But it is in the bosom of our Universities that the evil is most severely felt, among the young and ignorant, the ardent and romantic, beginners in religion, with favourable dispositions indeed, but unformed views, who ask, How can men of so much talent, learning, and piety be mistaken? and who are too little acquainted either with the history of

the controversy, or with the world around them, to perceive, that all excellence is not confined to that side, nor all defects to the opposite.

Never perhaps did there exist a theologian, whose personal character was calculated to give greater weight to his opinions than is Dr. Pusey's. The heavenly and uniformly edifying nature of his conversation is an excellence, which can be appreciated only by those who enjoy the advantage of his society; but his munificence, the sacrifice which he has made of his personal comfort in receiving young men into his house, and so defraying the greater portion of their expenses during their residence in the University, and his great meekness in controversy, are known and read of all men. But it would be vain to deny, that, as far as human eye can see, equal excellence is to be found among those who differ from him. Does not the Bishop of Calcutta, in the very Charge in which he condemns Mr. Newman's view of Justification, announce his own intention of giving £20,000 for the erection of a Cathedral? Did not Bp. Tomline say of Mr. Scott the Commentator, that his answer to his 'Refutation of Calvinism' was the work of a scholar, a Christian, and a gentleman? And what brighter instance of self-devotion has been exhibited in modern times, than by a Fellow of a College in our own University, who, with sentiments widely differing from Dr. Pusey's, has given up home and

country, and the certain prospect of preferment in England, to go forth and labour as a Missionary in a foreign land?

And as all excellence is not confined to one side, neither are all defects to the opposite. The authors of the Tracts for the Times have some of them indeed been treated shamefully. The writer of these pages gave up a Periodical, which he had taken in for many years, on reading in it a gross and slanderous attack upon the conduct of Mr. Newman. But what is to be said in excuse for the author of a work recommending the Revival of the Monastic system in England, who, in a letter to the editor of the 'Record,' pronounced his newspaper a 'pestilential rag?' Or for the following equally objectionable notice in the British Critic?

"The attack upon the Tracts for the Times begun by Dr. Faussett, Margaret Professor, and continued by the Sun and Standard newspapers, seems gently drawing to its end. It has travelled eastward. The controversy is at present in the hands of Sir Peter Laurie, who has addressed a letter to Mr. Cator upon the subject of Puseyism."

The writer had forgotten apparently, that the controversy had also travelled westward, and had been taken up by the Bishop of Exeter, and crossed St. George's channel, and been taken up by the Archbishop of Cashel. But it is the unchristian

tone and temper of the passage which is here objected to, the bitter satire contained in it, a weapon which should no more be made use of in controversy between Christian Theologians, than poisoned arrows in war between civilized nations. "Hæc est in ecclesiâ noscenda simplicitas, hæc caritas obtinenda, ut *columbas* dilectio fraternitatis imitetur, ut mansuetudo et lenitas *agnis et ovibus* æquetur. Quid facit in pectore Christiano luporum feritas, et canum rabies, et *venenum lethale serpentum*, et cruenta sævitia bestiarum?"

Still, the editor of the British Critic *can be* very gentle and courteous,—and Dr. Pusey remarkably so. It may be doubted, whether, in the whole compass of his writings, a single sarcasm is to be met with. Few authors have written more consistently, as though under the influence of Hooker's impressive admonition; "There will come a time, when three words uttered with charity and meekness shall receive a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit." But Dr. Pusey's fault is that which he has charged upon his opponents, namely, 'not a little carelessness' in attributing to them opinions, without examining by whom they are held, whether by the 'disciples' or the 'teachers,' as a consequence of their system, or in spite of it. How, for instance, could he bring himself to say^b,

^a Cyprian de Unitate Eccl.

^b Letter, p. 84.

that, according to 'a modern popular theology,' 'to revert to past sin is to doubt of Christ's mercy, to bear a painful recollection of it is to be under the bondage of the law;' that the system in question 'has but two topics, "repent, and believe the Gospel;" but these so narrowed, that repentance is to precede faith, faith to supersede repentance?' My Lord, although I do not belong to the party here attacked, or indeed to any party whatsoever, I must say that I feel exceedingly indignant at finding attributed to any number of my fellow-Christians such sentiments as these; and you will bear with me if I endeavour to make manifest the injustice of Dr. Pusey's observations, by another appeal to a very valuable piece of biography before referred to, I mean, the life of Mr. Scott the Commentator by his son.

"There is a point, which it is of much greater importance to place in a just light: I mean, *the severe judgment*, as many will think it, *which my father passes upon himself and his own conduct*. This extends itself to *every part of his life; to his early days at school; to his apprenticeship; to his conduct while subsequently resident with his father; and to no period, nor to any event, more remarkably than to his taking upon him the sacred office of the Ministry*. We read here nothing of the levities or indiscretions of youth, where real immoralities are intended; nothing of simple improprieties, and the want of greater consideration, and more serious

thought. *The offences of the school-boy are sins against God; undutifulness to a parent, even though the conduct of that parent be marked by some degree of harshness, is regarded as a crime:* and, above all, tampering with solemn subscriptions, and intruding into the sacred office from ambitious, self-indulgent, and other unhallowed motives, is felt as an impiety, which no words are strong enough to describe. Yet, after all, some may be ready to ask, and not without a degree of justice, What was there, at least if one or two exceptions be made, worse than is found in thousands, who are never troubled with any such apprehensions of the enormity of their conduct? Now I feel that I proceed entirely upon principles, which he, whose case gives occasion to the enquiry, would sanction, and, what is still more important, upon the principles of Scripture itself, when I return the following answer to this question. Every thing depends upon the standard by which we judge. If the current opinions of mankind be our standard, then it will be easy for us to 'make light of sin;' our own sins, and those of others. But if, with the holy character before us—for such he had become before he wrote either of his narratives—we "enter into the sanctuary of God," and judge by the standard of his holy law, especially as it is explained by our blessed Saviour in his Sermon on the mount; and if withal the Holy Spirit of God perform his promised office, by "convincing us of sin;" then the purest

and most blameless among us will find reason to cry, even with anguish of spirit, 'God be merciful to me a sinner.' If we thus obtain some glimpses of the majesty and glory of the "holy, holy, holy, Lord God Almighty," then, far from shining in our own eyes, or comparing ourselves to our own advantage with our fellow sinners, we shall be prepared with Job, and David, and Isaiah, and Daniel, and St. Peter, and St. Paul, and Augustine, and a thousand others who have obtained 'a good report' in the annals of the Church, to exclaim, 'I abhor myself, and repent in dust and ashes.' 'Who is me, I am undone!' 'Remember not against me the sins and offences of my youth.' 'I am ashamed, yea, even confounded, because I did bear the reproach of my youth.' And this is the true explanation of the judgment which my father passes upon his own character and conduct."

Now Mr. Scott was a leader, and his biographer another leader, of the party alluded to by Dr. Pusey, and the work from which the foregoing extract has been taken had reached an eighth edition fifteen years ago. If the errors attributed to that party be as 'popular' as they are represented, how can these writers which condemn them be popular too?—But the injustice manifested in this instance by Dr. Pusey is obvious, and not confined to a single chapter of his work.

The truth is, and the remark has so often been made that one is almost ashamed to repeat it, that

great excellencies and great defects are to be found in the professors of nearly all religious opinions. Novatian was what would be called in popular language an excellent man, so was Cardinal Bellarmine, to name no more. And to those who remember our Saviour's injunction to 'call no man master,' and set themselves to perform the *duty* of private judgment, this circumstance will sometimes occasion a degree of temporary perplexity. Indeed such perplexity is perhaps the great trial of the day^c. And why should we wonder at it? If amid the fiery trial of outward persecution, it were necessary that there should be divisions in the Church, 'that they which were approved might be made manifest^d,' their charity tested, their humility, their zeal for the truth, the sincerity, the constancy of their faith, shall we think it strange that in these days of comparative ease and security, this particular species of trial should come upon us with redoubled force? Still, in the use of the means which Scripture points out to us, the humble and persevering enquirer will be guided aright. 'The meek shall he guide in judgment, the meek shall he learn his way.' 'If

^c And yet, better the divisions which prevail in the present century than the indifference of the last. 'Melius est ut scandalum oriatur quam veritas relinquantur.' St. Bernard, Epist. 78. 'Where no oxen are, the crib is clean, but much increase is by the strength of the ox.' Prov. xiv. 4.

^d 1 Cor. xi. 18, 19.

any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him.' 'Trust in the Lord with all thine heart, and lean not to thine own understanding: in all thy ways acknowledge him, and he shall direct thy paths.'

I have the honour to be,

My Lord,

Your Lordship's most obedient servant,

*A Clergyman of the Diocese, and a Resident
Member of the University.*

Oxford, May 19, 1840.

POSTSCRIPT.

THE Author, in deference to Dr. Pusey's wishes, to whom he had forwarded a copy of his Letter together with his name, thinks it right to append the following paragraph, (given in Dr. Pusey's own words,) to the copies which have not yet been sold. He must at the same time, however, observe, that he conceives the insertion to be unnecessary, as he had himself remarked, in the page referred to, that it was 'no doubt unintentionally' that Dr. Pusey had 'stretched his Lordship's words beyond their legitimate application.'

"In reference to the statement made p. 6, the Author has been informed by Dr. Pusey, that he had no thought whatever of claiming the benefit of the sentence of his Diocesan for any publications, except those of which His Lordship was speaking, the 'Tracts for the Times'; nor as to those, to any extent beyond His Lordship's own words; 'the Authors of the Tracts in question had laid no such painful necessity [of interference] upon me, nor have I to fear that they ever will;' on the contrary, Dr. Pusey informs the Author, that it was his anxious desire, scrupulously to adhere to the Letter of His Lordship's Charge, that he took pains to do so, and that he had no other works in his mind."







